



THE STORY OF JESUS

FLORENCE BUCK

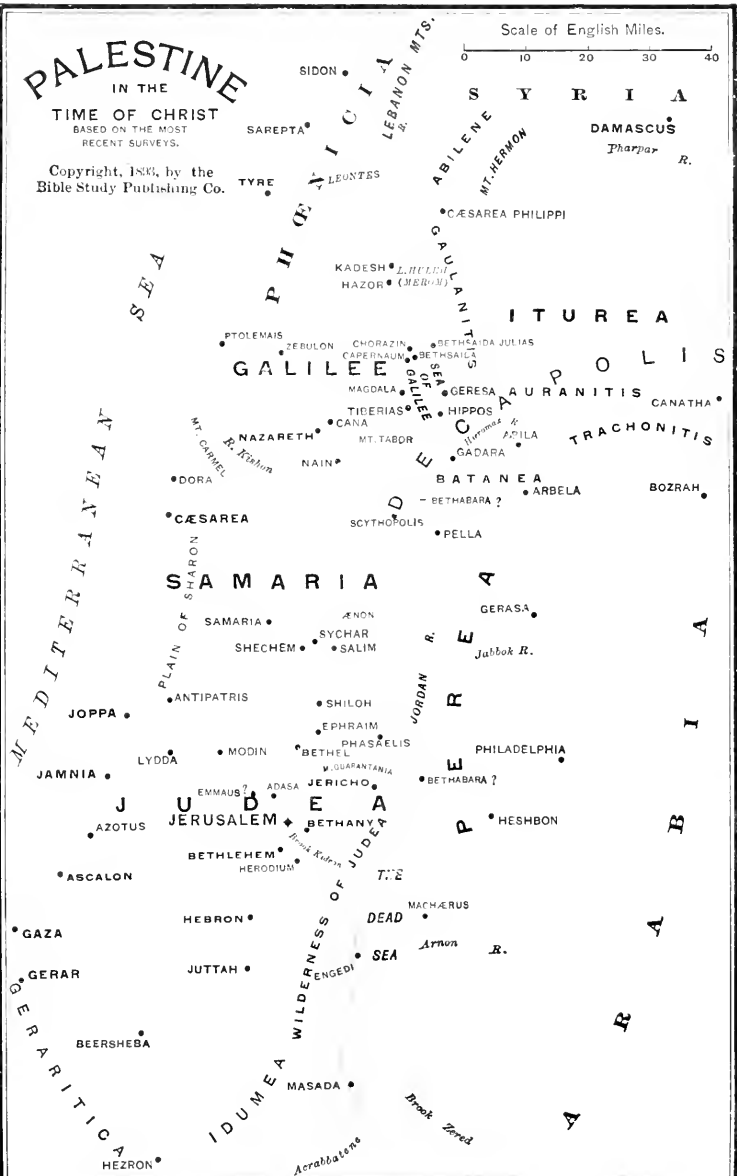
PALESTINE

IN THE
TIME OF CHRIST
BASED ON THE MOST
RECENT SURVEYS.

Copyright, 1883, by the
Bible Study Publishing Co.

Scale of English Miles.

0 10 20 30 40



Buck

100

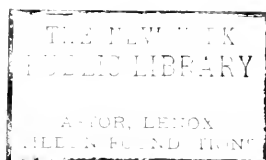
THE BEACON PRESS PUBLICATIONS
IN RELIGIOUS EDUCATION

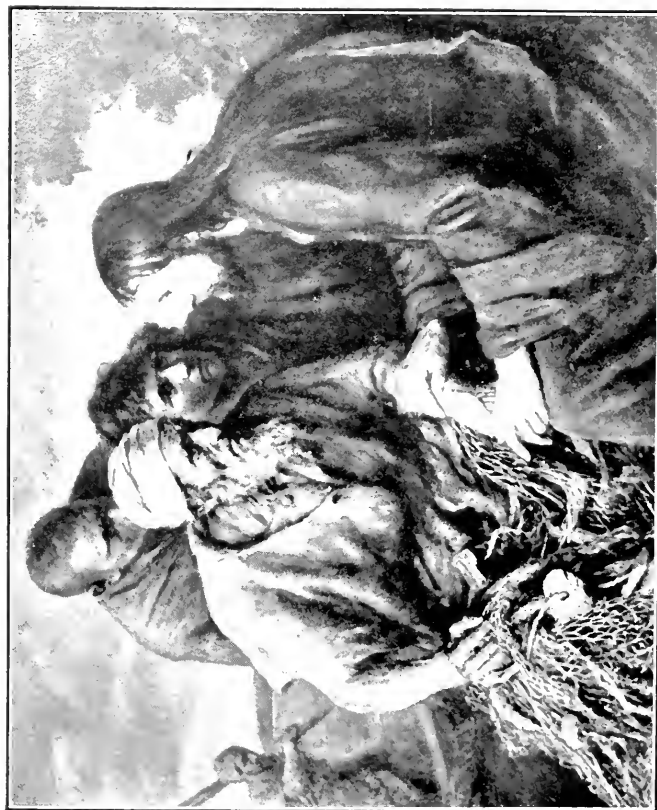
THE BEACON COURSE
OF GRADED LESSONS

William I. Lawrance
Florence Buck

EDITORS.

THE STORY OF JESUS





JESUS AND THE FISHERMEN — *Zimmermann*

THE STORY OF JESUS

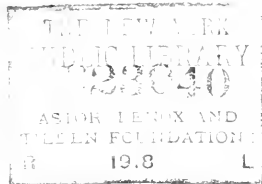
*A MANUAL FOR RELIGIOUS INSTRUCTION
IN THE INTERMEDIATE GRADES*

*Prepared Especially for Pupils
Thirteen Years of Age*

BY
FLORENCE BUCK



THE BEACON PRESS
25 BEACON STREET
BOSTON, MASS.



COPYRIGHT, 1917, BY
THE BEACON PRESS, Inc.

All rights reserved

VAIL-BALLOU COMPANY
BINGHAMTON AND NEW YORK

EDITORS' PREFACE

The purpose and plan of this manual are clearly set forth in the Introduction. It is a book for teachers and parents of children thirteen years of age, but can with a little effort be adapted to use in teaching those who are older or younger. It is based upon the Synoptic Gospels as arranged in continuous narrative in Prof. Clayton R. Bowen's *The Gospel of Jesus*, and should be used with that book. A copy of that *Gospel* should also be in the hands of each pupil. Mr. Bowen's book is a rearrangement of the Gospel narrative in accordance with the fullest and most recent Biblical scholarship. To adapt that work to the purpose of class instruction the present teachers' manual, *The Story of Jesus*, has been prepared.

These books appear in a field already rich in material. Throughout the centuries loving disciples have delighted to re-tell the story of the Nazarene. But while the scholars have been accumulating knowledge of the structure of the Gospels and of the conditions surrounding the life of Jesus, those who have put this material into form for popular reading or for study by children and young people have too often hesitated to use this gathered information. This book is based upon a frank acceptance of the accredited results of scholarship, in the assurance that in a matter of so great importance the fullest knowledge brings us nearest the truth, and so nearest to that epoch-making personality whose acts and words the Gospels record.

This manual, together with Professor Bowen's *Gospel* and a Note-Book for expressional work on the part of pupils, covers the second of the three years which the Beacon Course in Religious Education includes in the Intermediate Department of the Sunday school. It is pre-

ceeded in that Course by a year's study of Hebrew history and followed by a year on the beginnings of Christianity. The three years thus present to pupils a continuous story of the period and events that have been of crucial importance in the world's religious history, so simplified and emphasized as to leave a lasting impression upon the mind.

The purpose of this manual is above all else religious. The motto of the year, "Sir, we would see Jesus," reveals its spirit. If the use of this material results in implanting in the minds of the pupils a clear picture of Jesus of Nazareth and in their hearts a desire to pattern their lives after the ideal he set forth, the purpose for which the editorial board projected it and for which the author has labored will have been accomplished.

THE EDITORS.

AUTHOR'S PREFACE

To all who have granted the use of copyrighted material in this book and the Pupils' Note Book which accompanies it thanks are hereby given:—

To Houghton Mifflin Company for permission to print "A Madonna of Fra Lippo Lippi" by Richard Watson Gilder, "The Tempest" by Alice Freeman Palmer, and the selection from "Christus" by H. W. Longfellow; to Charles Scribner's Sons for "Ballad of Trees and the Master" by Sidney Lanier; to the Adam Geible Music Company for the use of the music to "Mary's Cradle Song" in the Note Book; to William Dean Howells, its author, and to the publishers, Harper and Brothers, for the poem "Calvary"; to Dr. Walter Rauschenbusch for "A Teacher's Prayer," which he kindly revised at the author's request from one of the "Prayers of the Social Awakening," and to Pilgrim Press for permitting its use in the altered form.

Three poets of the liberal faith, William Channing Gannett, Frederick Lucian Hosmer and Marion Franklin Ham, —friends all—granted gracious permission for the use of any desired material, and to their work both this book and the Note Book owe much. Valued assistance has been rendered by Dr. Howard N. Brown, Mrs. Ella Lyman Cabot, Rev. Marion Murdoch, and Dr. Luther A. Weigle of Yale University, in reading the manuscript and making important suggestions. To all these, and to her co-workers in the Course, Professor Clayton R. Bowen of Meadville Theological School and Rev. William I. Lawrance of the Department of Religious Education, for unmeasured co-operation and vital help, the author's sincere thanks are extended.

CONTENTS

| | PAGE |
|--|------|
| EDITORS' PREFACE | vii |
| AUTHOR'S PREFACE | ix |
| THE TEACHER'S PRAYER | xv |
| INTRODUCTION | xvii |
| (a) PLAN OF THE COURSE | xvii |
| (b) PLAN OF EACH LESSON | xix |
| (c) THE TEACHER'S PREPARATION | xx |
| (d) GIRLS AND BOYS OF THIRTEEN | xxii |
| MATERIAL FOR TEACHERS | xxvi |
| BOOKS FOR A TEACHER'S LIBRARY | xxix |

THE COURSE

| | |
|--|----|
| PRELIMINARY LESSON. (WHEN THE CLASS ASSEMBLES) | 1 |
| CHAPTER I. THE GREAT AWAKENING | 4 |
| LESSON 1. THE BEGINNING OF THE GOSPEL | 5 |
| LESSON 2. THE MAN WHO HELPED JESUS FIND HIS LIFE WORK | 11 |
| LESSON 3. THE WORKINGMAN WHO BECAME A GREAT LEADER | 19 |
| LESSON 4. THE NEW HOME AND THE NEW WORK | 31 |
| CHAPTER II. A GREAT WORK BEGUN | 39 |
| LESSON 5. JESUS AS HEALER AND TEACHER | 40 |
| LESSON 6. THE SABBATH FOR SERVICE | 48 |
| LESSON 7. A PROPHET AND MORE THAN A PROPHET | 55 |
| LESSON 8. ANSWERING HIS ACCUSERS | 61 |
| CHAPTER III. MASTER AND DISCIPLES | 69 |
| LESSON 9. "HIS OWN RECEIVED HIM NOT" | 70 |
| LESSON 10. PERILS BY SEA AND LAND | 80 |
| LESSON 11. THE LITTLE MAID OF THE GOSPEL | 89 |
| LESSON 12. TWELVE TRAINED TEACHERS | 96 |

| | PAGE |
|---|------|
| CHAPTER IV. STORIES OF AWE AND WONDER | 104 |
| LESSON 13. JOHN THE BAPTIZER AS A CHILD OF PROMISE | 105 |
| LESSON 14. "WHEN JESUS WAS BORN": THE STORY IN LUKE | 111 |
| LESSON 15. "WHEN JESUS WAS BORN": THE STORY IN MATTHEW | 122 |
| LESSON 16. CHRISTMAS SYMBOLS AND CHRISTMAS HYMNS. (FOR CHRISTMAS SUNDAY) | 132 |
| CHAPTER V. THOU ART THE MESSIAH! | 137 |
| LESSON 17. THE BREAD OF HEAVEN | 138 |
| LESSON 18. WHO SAY YE THAT I AM? | 145 |
| LESSON 19. TRUE GREATNESS IN THE KINGDOM OF GOD | 153 |
| LESSON 20. THE PATH OF DISCIPLESHIP: TAKING THE HARD ROAD | 162 |
| CHAPTER VI. THE GATHERING DARKNESS | 170 |
| LESSON 21. THE JOURNEY TO JERUSALEM | 171 |
| LESSON 22. ENTERING JERUSALEM IN TRIUMPH | 180 |
| LESSON 23. SCENES IN THE TEMPLE | 189 |
| LESSON 24. PASSOVER, BETRAYAL AND ARREST | 201 |
| CHAPTER VII. TRAGEDY AND TRIUMPH | 216 |
| LESSON 25. A PERVERSION OF JUSTICE | 217 |
| LESSON 26. JESUS LIFTED UP | 225 |
| LESSON 27. RESURRECTION STORIES | 237 |
| LESSON 28. THE REAL RESURRECTION AND THE ABIDING CHRIST | 248 |
| CHAPTER VIII. STIRRING MEMORIES AND RADIANT HOPES . | 256 |
| LESSON 29. THE GOSPEL ACCORDING TO LOVE | 257 |
| LESSON 30. TWO FOURTH GOSPEL STORIES | 268 |
| LESSON 31. THE WATER OF LIFE: A WAYSIDE TALK . | 275 |
| LESSON 32. A TEACHER COME FROM GOD | 282 |
| CHAPTER IX. THE HEART OF THE GOSPEL | 288 |
| LESSON 33. JESUS' MESSAGE ABOUT LOVE AND FORGIVE- NESS | 289 |
| LESSON 34. JESUS' MESSAGE ABOUT BEING READY . . | 296 |
| LESSON 35. JESUS' MESSAGE ABOUT SERVICE | 305 |
| LESSON 36. THE RELIGION OF JESUS | 312 |

LIST OF ILLUSTRATIONS

| | |
|---|------------------------|
| JESUS AND THE FISHERMEN, Zimmermann . . . | <i>Frontispiece</i> |
| PLAN OF HEROD'S TEMPLE | 195 |
| GOLGOTHA, Gêrôme | <i>Facing page 226</i> |

THE TEACHER'S PRAYER

O God, I pray thee for myself and for all who are to teach the young thy holy truth. We would be co-workers with thee and bring forth from the budding life of youth the mysterious stores of character and ability which thou hast hidden in them. May we reverence the young lives, clean and plastic, which have newly come from thee, and realize that generations yet unborn shall rue our sloth, or rise to higher levels through our wisdom and faithfulness. Gird us for our task with thy patience and tranquillity, with warm-hearted love for youth, and with special tenderness for the backward and afflicted.

I pray thee for all who have the same work and the same desire as I. Save us teachers from physical exhaustion, from loneliness and discouragement, from numbness of routine, and from all bitterness of heart. In the heat of the day show us the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.

From

"Prayers of the Social Awakening"

by Walter Rauschenbusch.

Adapted by Dr. Rauschenbusch for this book.

**Thou therefore that teachest another, teachest
thou not thyself? Romans 2:21**

INTRODUCTION

These lessons are designed to be used with *The Gospel of Jesus*, by Clayton R. Bowen, an arrangement of the synoptic Gospels into a continuous narrative based on critical scholarship. The Bible references given at the head of each lesson will enable teachers to use this manual when Bowen's *Gospel* is not at hand, but without his book much valuable assistance will be lost. The vivid impression made by a continuous story, the grouping together of similar incidents and sayings, the light thrown upon the life of Jesus by a careful discrimination in arrangement between historical and legendary material, and the illuminating translation which this *Gospel* furnishes, are important helps for both pupil and teacher toward an understanding of the life and work of Jesus. To the teacher especially the "Notes" which follow the text are invaluable.

For the pupil there is provided, in addition to the *Gospel* above described, a Note Book which affords a variety of expressional work. Its use will not only add to the pupils' interest in the course, it will make them active participants in the teaching process. It will also furnish a test by which the teacher may determine whether the instruction given has been successful, and in what measure.

Plan of the Course.

A new arrangement of the material on the life of Jesus is here offered. The course is so planned that beginning in September (or October) and ending in June, the events of the life and death of Jesus shall be studied in relation to the festivals in the Christian year. To begin the course with the beautiful stories about the birth of Jesus would be to give them, to the mind of the pupil, an historical value which they do not possess. Besides, they have been used

freely in the earlier grades of the Beacon Course and have long been familiar to the pupils. Such familiarity tends to dull the interest which would otherwise be felt in taking up a new work. To introduce all the legends of the Gospel story at the end of the course—following the order in Bowen's *Gospel* where this material is grouped in an Appendix to show its unhistorical character—would require the birth stories to be followed at once by a consideration of the resurrection narratives, and both to be studied at a time of the year (May and June) in which there is no fitness of association. So this course presents the birth stories immediately before the Christmas season, and the accounts of the resurrection as near as may be to the time of the Easter festival. The lessons are thus made more impressive to the pupils through the attention centered on these events by the church at the very time when they are studying about them.

In the last two months of the course opportunity is given the pupil, first, to realize the attitude of the followers of Jesus at the time when the Fourth Gospel was written, and to know some of its stories, and then to sum up those teachings and principles of religion which are the heart of the Christian message.

To carry out this plan the teacher must exercise some discretion in the arrangement of the lessons, here broadly indicated by the grouping into chapters. Schools which begin this course October 1st and end it June 1st, may introduce the study of the birth stories immediately after Lesson 8, and omit either Chapter VIII, entire, or two lessons from that and two from Chapter IX, as preferred.

A different arrangement of the events recorded in the gospels might seem to some adult minds a more logical one. All such are reminded that the logical order is rarely the pedagogical. It is the aim of this book to secure the highest teaching efficiency in a realm where influence is as important as direct instruction, and where the direction of thought of the whole Christian church at special seasons to

certain events in the life of its great Founder has distinct bearing on the development of young lives.

Plan of**each Lesson.**

In each lesson there are two main divisions:—INFORMATION and TEACHING SUGGESTIONS. The first is intended to bring together for the teacher's use such information as is necessary for the right point of view and understanding of the Bible narrative. In addition to this, the "Notes" in Bowen's *Gospel* should be carefully studied, with, if possible, some of the references to other books given in the separate lessons. All this is mainly for the benefit of the teacher, and only remotely and incidentally for the class. It is designed to furnish the background of knowledge out of which the teacher may speak with confidence. Its mastery is essential, although only a small part of it may be used in the teaching process.

The second section offers suggestions as to methods of presenting the lesson material to the class. They are not meant to be slavishly followed. They may at times best fulfil their purpose when they suggest to the teacher some other way of opening the lesson, or some other method of procedure in its development. The illustrations given are not arranged in the order in which it may be desirable to use them. In general the treatment of the text of the *Gospel* is first presented, and other teaching material follows it, but the teacher should introduce such illustrations where they will be most effective. At its intensive point, to lead rightly to the suggested form of closing, the class should be dealing with lesson material from the *Gospel* itself.

The author considers the reading of the Bible narrative as one of the most essential parts of the teaching process. It is the purpose of this course to introduce the pupil directly to the Bible narrative, not to some re-writing of it, or to mere explanation of it, or to a lesson which only talks about it. It is the story itself which will both interest the pupils and influence their lives. Children of this grade are not primarily concerned with textual criticism, impor-

tant as it may be for the teacher, but they are interested to know what dependence they may place on the accounts which they read. Let them have the story of Jesus in continuous narrative from the text provided in Bowen's *Gospel* for that purpose. Then light up the story and give it value by such emphasis, illustration, direction of attention and explanation as may be found necessary.

The assignments for home work are largely of Scripture passages and poems to be memorized, or some study which will amplify the teaching already given in the class. It includes also such supplementary material as will enrich or illuminate the lesson. It would be a pity if the pupil neglected this work, but that would not prevent his knowing the lesson, if the class session gives opportunity for reading the Bible story and for the necessary explanation of it.

It is evident that far more is given in this book than any one teacher can use in a single year. It would not otherwise meet the needs of the many teachers in various parts of the country. Each must choose rigidly what is to be used and what excluded in any lesson. Those who teach from this book in successive years will find freshness of interest in the opportunity to treat the same incidents in different ways, and the unused material will help to that end.

The Teacher's Preparation.

On a subject of such importance in religious training as the life of Jesus, every teacher will wish to make as careful preparation as possible, yet most Sunday-school teachers are either employed in day schools or otherwise engaged in some time-consuming occupation. For this reason the author has tried to bring together here a good deal of material, instead of directing teachers to the sources where it may be found,—for the sources may not be at hand, and getting at them requires an extra expenditure of time and effort. A few books which will give results of scholarship on which the teacher may depend have been named. A longer list for a teacher's library, which schools might

well provide as a necessary part of their equipment, has been inserted.

Even if this book and Bowen's *Gospel* were the only ones used, the teacher who should begin preparation for the day's teaching on Sunday morning would have a hard time. Whoever would make adequate preparation must learn to use scraps of time and to cultivate the habit of thinking about the subject in hand while walking the streets, or riding in trolleys, or waiting for trains. Ten minutes on Sunday evening devoted to reading the Gospel sections which constitute the next lesson will put the theme into the mind. Bits of time while waiting for meals or appointments may be used for studying the "Notes" and "Information." References to the topic or incidents which will illustrate it are likely to be met in one's daily reading of newspapers or books. Toward the end of the week the way in which the material is to be presented to the class should be considered. Here the "Teaching Suggestions" come into play. After this preliminary work, a period of study on Saturday or Sunday morning will clear up details, help the teacher to fit the instruction to the different members of the class, and to enter into the spirit of the wonderful story. For effective teaching one needs not only a subject but an object. The purpose of it all, the end to be attained, should be constantly in mind. Some lessons, in spite of careful preparation, will seem to have failed. Others will give the satisfaction which comes from some measure of achievement. The larger part of the results of the teacher's work will be hidden, but they may be safely left in confidence and trust to the Power which guides the stars and the birds and the issues of our human life.

Above all, the work of preparation is more than getting ready to teach a lesson; it consists also in preparing one's self to be a teacher. Some things in this book are inserted for that purpose: the teacher's prayer, some of the selections of prose and verse, too mature for the pupils, which give visions of truth and beauty set in lovely forms of ex-

pression. Whatever deepens the sense of ethical values, whatever widens the realm of wonder and admiration and intensifies the religious experience, is of value to those who would teach aright. The "practice of the presence of God" is vital for one who is to impress upon young minds the reality of that presence; and large draughts from the Source which refreshes the spirit within are needful for those who would help some of God's little ones to quench their thirst with the water of life.

Girls and Boys of Thirteen.

The general characteristics of this period of life, called early adolescence, are well known. Any good book on psychology or teacher-training will set them forth. The enlargement of the whole nature, the expansion of the self with the turmoil and confusion which results, the rapid maturing of the social qualities, the emotional quickening which comes with the development of the sex instincts, the reach toward manhood or womanhood, and the awakening of the religious nature,—these are some of the transformations which are going on in the pupils. It is preëminently the time of life when they are forgetting the things that are behind and reaching out to that which is before.

The difficulty which the teacher finds in understanding the pupil is matched by the pupil's far greater difficulty in understanding himself. The whole nature seems a bundle of contradictions. There is unexpected self-assertion at one moment, and extreme shyness the next. Appalling selfishness is balanced by genuine altruism, and the beginnings of self-sacrifice may be noted. Curiosity concerning all the facts and conditions of life is excessive, but it is difficult to guide because the awakening personality is naturally secretive and resents intrusion. Yet the nature is at this very period thoroughly idealistic, and the religious impulse begins now to be felt.

The teacher must take account of these things with sympathetic understanding. This is not easy to do. The gap between this age and adult life is almost more difficult to span

than is that between childhood and maturity. These boys and girls feel so grown up, and their elders incline to deal with them as if they were, when in fact they are still children. Adults—some of them—have a sense of humor; these pupils have instead, for the most part, a sense of fun. They giggle or go into gales of laughter; they are readily thrown into a frolic by something said or done which to more mature heads may not seem at all amusing. The teacher's problem is to give suitable outlet and direction to this desire for fun, instead of merely attempting to suppress it. Indeed, it may become in itself a help in the teaching process if the mode of dealing with it makes the teacher seem to the pupils more human, more likeable.

Into these young hearts, intensely eager over the near and the actual, you are to try to instil interest in a life lived long ago amid scenes that are remote, and in a record of them which bears elements that are characteristic of the time in which it was written, but are alien to our forms of thought and modes of expression. If the pupils are ever to be able to discern what is true and permanent in religion through all its changes of form, they must learn to think, and to think clearly. The effort will lead them into a personal religious faith which, while it must still be concrete and picturesque, will not be superstitious. They will learn to distinguish the difference between the poetic and romantic on the one side, and the actual and historical on the other. The lessons in this book aim to give them some assistance in making that distinction.

In general, boys in the early adolescent period, if not interested in the lesson, are noisy and rebellious. Girls are more apt to be passive and indifferent; they may seem to be listening when their thoughts are far away. As a result of this difference between boys and girls—to which, of course, there are marked exceptions—the "boy problem" in Sunday-school work is obvious and has been much discussed. The "girl problem," quite as serious, has had little attention. An indolent class, however quiet and orderly, is quite as much a reproach as is a noisy one. Let us

pression. Whatever deepens the sense of ethical values, whatever widens the realm of wonder and admiration and intensifies the religious experience, is of value to those who would teach aright. The "practice of the presence of God" is vital for one who is to impress upon young minds the reality of that presence; and large draughts from the Source which refreshes the spirit within are needful for those who would help some of God's little ones to quench their thirst with the water of life.

Girls and Boys of Thirteen.

The general characteristics of this period of life, called early adolescence, are well known. Any good book on psychology or teacher-training will set them forth. The enlargement of the whole nature, the expansion of the self with the turmoil and confusion which results, the rapid maturing of the social qualities, the emotional quickening which comes with the development of the sex instincts, the reach toward manhood or womanhood, and the awakening of the religious nature,—these are some of the transformations which are going on in the pupils. It is preëminently the time of life when they are forgetting the things that are behind and reaching out to that which is before.

The difficulty which the teacher finds in understanding the pupil is matched by the pupil's far greater difficulty in understanding himself. The whole nature seems a bundle of contradictions. There is unexpected self-assertion at one moment, and extreme shyness the next. Appalling selfishness is balanced by genuine altruism, and the beginnings of self-sacrifice may be noted. Curiosity concerning all the facts and conditions of life is excessive, but it is difficult to guide because the awakening personality is naturally secretive and resents intrusion. Yet the nature is at this very period thoroughly idealistic, and the religious impulse begins now to be felt.

The teacher must take account of these things with sympathetic understanding. This is not easy to do. The gap between this age and adult life is almost more difficult to span

than is that between childhood and maturity. These boys and girls feel so grown up, and their elders incline to deal with them as if they were, when in fact they are still children. Adults—some of them—have a sense of humor; these pupils have instead, for the most part, a sense of fun. They giggle or go into gales of laughter; they are readily thrown into a frolic by something said or done which to more mature heads may not seem at all amusing. The teacher's problem is to give suitable outlet and direction to this desire for fun, instead of merely attempting to suppress it. Indeed, it may become in itself a help in the teaching process if the mode of dealing with it makes the teacher seem to the pupils more human, more likeable.

Into these young hearts, intensely eager over the near and the actual, you are to try to instil interest in a life lived long ago amid scenes that are remote, and in a record of them which bears elements that are characteristic of the time in which it was written, but are alien to our forms of thought and modes of expression. If the pupils are ever to be able to discern what is true and permanent in religion through all its changes of form, they must learn to think, and to think clearly. The effort will lead them into a personal religious faith which, while it must still be concrete and picturesque, will not be superstitious. They will learn to distinguish the difference between the poetic and romantic on the one side, and the actual and historical on the other. The lessons in this book aim to give them some assistance in making that distinction.

In general, boys in the early adolescent period, if not interested in the lesson, are noisy and rebellious. Girls are more apt to be passive and indifferent; they may seem to be listening when their thoughts are far away. As a result of this difference between boys and girls—to which, of course, there are marked exceptions—the "boy problem" in Sunday-school work is obvious and has been much discussed. The "girl problem," quite as serious, has had little attention. An indolent class, however quiet and orderly, is quite as much a reproach as is a noisy one. Let us

as teachers be honest enough to own that the fault is not the pupils', it is ours.

The teacher's effort, then, will be to secure a reaction to the concrete incidents presented which will make the lesson a part of the pupils' world of reality. The men and women of the New Testament should be to them real people, not names only. They must know that Palestine is a definite place which may be located in school geographies, which has mountains and rivers and plains. They should see Jesus, not as a hazy, rainbow-tinted figure, but a real personality, whose life provides a pattern for their own. The tragedies of the story, moving as they are, should stimulate individual effort,—since emotion should find an outlet in action. The pupils may be shown how to do the things which will improve their own lives, and make them helpful toward others. Class organization will assist the teacher in securing these results. A strong class spirit socializes the group. The members learn to do things for one another, to do something together for others. In such a class organization the teacher may advise, but should not control. The class elects its own officers, has its own treasury, keeps its own records. Little, if any, of the study period need be used for this purpose. The class will be eager to meet outside the Sunday-school hour for such work. The end of all this effort is the application of the principles of Christianity to life as these boys and girls are living it.

By every possible means the teacher will try to give to these young people noble ideals; to put heart into them, and courage to meet what life may bring; to teach them to look squarely at facts, yet leave room for the play of the imagination and the power of expectation; to have a fine sense of honor, and that spirit of love which is eager to serve; and to know that these things constitute that Christ spirit in the human heart which is still the effective power in the world.

The teacher of adolescent youth stands on sacred ground. The opportunity to guide the religious development at this

critical period is to be welcomed, but the task confers a solemn responsibility. What the teacher is may, as Emerson pointed out, speak in tones so compelling that what is said is not heard. The time given to the class session, at best brief and often interrupted, is sometimes considered to be of little importance among the larger factors which enter into the education of youth. In point of fact it is pregnant with possibilities; its results may touch the rim of distant centuries and its echoes reach the stars. In the presence of the soul just entering into the promise of maturity one who seeks to teach may well be hushed into solemn awe,

“And on that holy ground, unshod,
Speak softlier the dear name of God.”

MATERIAL FOR TEACHERS

There is a bewildering array of books on the life and teachings of Jesus. When the list is reduced to those which are frankly based on critical scholarship that is both rational and reverent, it is still so long as to be confusing, and some books which are of great value are too technical to be easily used by the average Sunday-school teacher. Two, frequently cited in these lessons, are here suggested, on which dependence may be placed as to point of view, scholarship and readable quality.

Jesus. By George Holley Gilbert. The Macmillan Company. \$1.50 net; postage extra.

The Life and Teachings of Jesus. (Vol. V of the Historical Bible Series.) By Charles Foster Kent. Charles Scribner's Sons. \$1.00 net; postage extra.

Other material referred to in the lessons:

Our Leaders. Four-page leaflets, containing portrait, biographical sketch and quotations. The Beacon Press, Boston. 2 cents each.

The Beacon. The Beacon Press, Boston. 3 cents per copy.

Other books mentioned in the lessons will be found in the list of books for a teacher's library.

The pictures named with each lesson fall into three groups: (a) Reproductions of paintings by the English artist William Hole. These comprise perhaps the most satisfactory series illustrating the life of Jesus. They are not easily secured in inexpensive form as pictures for class use; but the entire series in colored stereopticon slides may be borrowed for use in Sunday schools for only the cost of transportation, from 25 Beacon Street, Boston, Mass. Catalogue will be sent on application. The slides are arranged in six groups, and their use will constitute

an excellent review of the work done in class. Photographs in black and white may be secured from William H. Rau, 238 S. Camac St., Philadelphia, Pa.

(b) The Tissot Pictures. These are colored prints from the Tissot paintings. The New Testament series, 120 pictures, may be had in a cover at one dollar for the set. The pictures are not of equal value, and there are some in the set which a teacher in a liberal Sunday school would not wish to use. Those of greatest value have been named with number in the separate lessons. Either the complete set, or separate pictures at 1c each for an order of ten or more, may be purchased from the American Tissot Society, 27 East Twenty-Second Street, New York City.

(c) Prints of pictures by various artists, selected from the lists of the W. A. Wilde Co., the Perry Pictures Co., and others. These have very unequal teaching value. They often represent mediæval conceptions of the scenes and characters, and the supernatural element is generally emphasized. Usually they are valuable for their artistic quality; sometimes they give the spirit and atmosphere of a scene and so leave a desired impression. It may happen that the comparison of an older picture with one by a modern artist will give pupils an effective lesson in the growth of ideas in religion. It is hoped that all the pictures named will be found to have some value for classes using this course. They may be purchased at one cent each; for some of them a half-cent size may be secured. Catalogues will be sent on application to the firms:

W. A. Wilde Co., 120 Boylston Street, Boston, Mass.

The Perry Pictures Co., Malden, Mass.

George P. Brown & Co., Beverly, Mass.

Thompson Publishing Co., Syracuse, N. Y.

The Union Press, 1816 Chestnut St., Philadelphia.

The New York Sunday School Commission, 73 Fifth Ave., New York.

The Underwood Stereographs give scenes from modern Palestine. Information about them may be secured from

Underwood and Underwood, 417 Fifth Avenue, New York.

Many of the pictures named in the lessons, and others, will be found in the University Prints, which furnish a very complete list of art subjects. The catalogues group the pictures in series by countries. Price one cent each; no order filled for less than twenty-five pictures. Postage extra on all orders less than one dollar. Address:

The University Prints, Newton, Mass.

Wall maps will be of assistance in class work. The Hodge Bible Study Maps are recommended. Relief maps in white cardboard, without names, cost five cents each, and make a good supplement to the outline maps in the Note Book. These may be obtained from

William Beverley Harison, 11 Broadway, New York.

BOOKS FOR A TEACHER'S LIBRARY

I. On the Subject

- A. S. Peake. A Critical Introduction to the New Testament. Scribner's Sons, 1910.
- B. W. Bacon. The Making of the New Testament. Home University Library, Holt, 1912.
- P. Wernle. The Sources of our Knowledge of the Life of Jesus. American Unitarian Association, 1907.
- Shailer Mathews. History of New Testament Times in Palestine. Second Edition. Macmillan, 1910.
- Von Soden. History of Early Christian Literature. Putnam, 1906.
- Montefiore. The Synoptic Gospels. 2 Vols. Macmillan, 1910.
- B. W. Bacon. The Beginning of the Gospel Story. (Mark.) Yale University Press, 1909.
- Gilbert. Jesus. Macmillan, 1912.
- Kent. Life and Teachings of Jesus. Charles Scribner's Sons, 1913.
- Martin, Alfred W. The Life of Jesus in the Light of Modern Criticism. D. Appleton & Co., 1913.
- Arno Neuman. Jesus. Macmillan, 1906.
- Rudolf Otto. Life and Ministry of Jesus. Open Court, 1908.
- Bousset. Jesus. Crown Theological Library. Putnam, 1906.
- Peabody. Jesus Christ and the Social Question. Macmillan, 1900.
- Rauschenbusch. Christianity and the Social Crisis. Macmillan, 1907.
- Rauschenbusch. Christianizing the Social Order. Macmillan, 1912.

xxx BOOKS FOR A TEACHER'S LIBRARY

- Crooker. The Supremacy of Jesus. American Unitarian Association, 1911.
- J. Warschauer. The Problem of the Fourth Gospel. Philip Green, London, 1903.
- J. M. Thompson. Miracles in the New Testament. Arnold, London, 1911.
- George L. Cary. The Synoptic Gospels. Putnam, 1900.
- J. Estlin Carpenter. Life in Palestine When Jesus Lived. The Sunday School Association, London, 1908.
- Rihbany. The Syrian Christ. Houghton-Mifflin, 1916.

II. On Early Adolescence

- G. Stanley Hall. Youth. Appleton, 1907.
- Mary E. Moxcey. Girlhood and Character. Pilgrim Press, 1916.
- Forbush. The Boy Problem. Pilgrim Press.
- Franklin W. Johnson. Problems of Boyhood. Chicago University Press, 1914.
- Jane Addams. The Spirit of Youth and the City Streets. Macmillan, 1909.
- Luther A. Weigle. The Pupil and the Teacher. Pilgrim Press.
- Joseph Lee. Play in Education. Macmillan, 1915.
- George E. Johnson. Education by Plays and Games. Ginn & Co., 1907.

THE STORY OF JESUS

PRELIMINARY LESSON

(When the class assembles)

THE OBJECT OF THE COURSE

On the opening day of the Sunday-school session, there is usually little time given to the lesson period, yet we cannot afford to ignore or neglect even the few minutes we have with the class. The teacher will make an effort to utilize this first session to the best advantage, and to secure at the outset some measure of interest and coöperation on the part of the pupils.

The Point of Contact. Let this be as near to the theme to be studied as possible. It is well—is it not?—to take for granted that boys and girls of thirteen have come to the church school with a serious intent. Here, if anywhere, they will find a real effort and desire to give them help in matters that pertain to the soul. They are to be instructed in the deep things of God. They will need guidance in the religious life. They are, of course, excited and happy over their vacation experiences, but these need not usurp the period which should be devoted to the subject in hand. You may have secured an earlier opportunity to hear their accounts of summer incidents. The note you have written to remind them that you hope to see them at the very first session of the school, will have given expression of your pleasure at the prospect of a year's work with them. Let the lesson period, then, deal with some phase of the subject which you are beginning together.

Material for the Course. This is the time for furnishing the pupils with their books. It will be necessary to

explain, briefly, the make-up of the *Gospel of Jesus* as Bowen's introduction gives it. The Note Book, too, may be shown, not in detail, but to give some idea of the variety of expressional work which will be furnished the pupils. Do not talk much about the course or the books, or the fascination of the theme. These things the children are to find out for themselves. Your effort is merely to awaken interest and to rouse the spirit of expectation.

Suggested Openings for the Lesson. (1) It may be possible to introduce the book *The Gospel of Jesus* by a series of questions such as these:—Where may we find the story of Jesus written? (Bible, New Testament, the four Gospels.) Look at the Gospels as they appear in our Bible. They are named for their supposed writers. Let us repeat, together, the names of the four in their order. (Matthew, Mark, Luke, John.) Are there other books which tell the life of Jesus? Yes, *but all are written from these four*. Explain to the pupils the modern study of history from "sources." The Gospels are our "sources" for the life of Jesus. Your text-book for the year, the *Gospel of Jesus*, combines the first three of these sources into one. It is this Gospel record which we are to study, not what people have written about it.

(2) Can any of you remember when you first heard the name of Jesus? What lessons about him have you had? (Stories, parables, lessons from *Heroic Lives*,* verses from his sayings, will, no doubt, be mentioned.) Could you write a sketch of his life from what you have learned, as you might of Washington or Lincoln? When Jesus is mentioned, do you think of Palestine, and the Synagogue, and the roads and mountains where Jesus taught? or do you see the pulpit, and the Bible, this church or this school-room? We shall try to put the life of Jesus into its natural setting. We want to think of him as he walked among the people and talked to his followers along the road-way, or in the market-place. In order to do this, we shall need to read carefully this story of his life and find out all we can

* The book in this course for pupils eleven years of age.

about the places where he lived, about his nation, and his religion.

Lesson Development. If the usual time is allotted to the lesson period on this opening day, the teacher should next proceed to the reading of the Gospel narrative as suggested in Lesson 1.

The Close. However brief the lesson period, it is well to make on this opening day an impressive ending. This will give your pupils insight into your own attitude to the course. They will find out how sacred the theme is to you. They will feel its religious intent. Give the class a motto for the year's work, phrased in the request made by certain Greeks to Philip:

SIR, WE WOULD SEE JESUS.

This is entered on page 4 of the Note Book.

Chapter I

THE GREAT AWAKENING

THE SCENE AND SITUATION. The four lessons of this chapter cover the work of John the Baptist, the religious experiences which begin the ministry of Jesus, and his home and outlook on his work as he started it in Capernaum.

The scene is oriental, the time remote. The landscape with its strange trees and flowers differs from that to which the pupils are accustomed. The houses and streets of the cities and towns, the costumes of the men and women, are unusual. Yet people worked and worshipped, laughed and wept, suffered and sang, in that remote place and time. Death was there,—and life. Hearts were stirred by a new message of religion. Tides of thought and life were started which reach to our time and influence what we are and what we may be.

THE MATERIAL. All of the Gospel story for the pupil to use in these four lessons is contained in Section 1 to 13 of Bowen's *The Gospel of Jesus*.

LESSON AIMS. (1) To help the pupils to form a vivid conception of a remote time and country in which something important was happening. (2) To think of the two men, John the Baptist and Jesus, as real human beings who did something worth while. (3) To begin to feel that these remote lives and events are important because they have direct bearing on the pupils' own lives.

NOTE BOOK WORK. This is arranged for the chapter, but some part of it relates to each lesson. It should be begun early enough to create interest, but only after the lessons have given the necessary information.

LESSON 1

THE BEGINNING OF THE GOSPEL

The time given to this lesson, which will start the real work for the class for the year, should be mainly spent in reading together Chapter I of *The Gospel of Jesus*.

The teacher needs for use in this course not only this book, but also the pupil's text-book, *The Gospel of Jesus*, by Clayton R. Bowen. This does not preclude the use of the Bible itself; one or more copies should always be at hand in the class session. It will be found necessary to make frequent references to passages by chapter and verse, and Old Testament passages and some in the New Testament not found in the Gospels must occasionally be sought. The pupils will understand the make-up of Bowen's *Gospel* only when they have gained a certain familiarity with Matthew, Mark and Luke.

It is strongly advised that teachers using this course for the first time own a copy of the Note Book and do the work there indicated. In this way they will gain some idea of the effort required—much greater for untrained minds and hands than for their own—and will not make the mistake of laying upon others "burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

INFORMATION FOR THE TEACHER

Background of the Time into which Jesus Came. The year 749 of the Roman Era is assumed to have been the year of Jesus' birth. The then-known world was under the Roman rule. It extended from the borders of Judæa to the pillars of Hercules—at the Straits of Gibraltar—and from the North Sea to the First Cataract of the Nile. Oc-

tavius (Augustus) Cæsar, who dominated the whole region, was then at the height of his power. His great work was the setting in order of the Roman Empire. In its outer provinces, he was worshipped as one of the elder gods. Horace, in one of his odes, applied to him terms which indicate Deity: "Each . . . thee adores as God"; "thy Godhead."

When Jesus was born, Greek thought and Greek speech were unifying forces in the Empire, and the ethical and religious teaching of Greek philosophy had exerted a wide influence for good. There were great and influential cities, far more populous than any in the same region at present. Human slavery was the foundation of society; and the slaves were often cultured and well-educated men, since they were the prize of victorious war. There was no middle class. A few lived in great wealth and luxury and the common people were wretchedly poor. Great combats, gladiatorial contests, and naval battles made up the popular sports, and for these, huge amphitheatres were built. One of these stood close by the walls of Jerusalem, and Jesus may have seen it as a boy.

In Judæa, Herod the Great was ruling with an iron hand. He was carrying on extensive building operations and developing far-reaching plans for municipal and national improvement. He did much to introduce Greek civilization into the country over which he ruled, so that the Greek-speaking man was a familiar figure in Jerusalem. All the cities round the Sea of Galilee, except Capernaum, were mainly Greek, and in many sections of the country there was a large non-Jewish population which greatly influenced the customs and thought of the Jews themselves.

Following the death of Herod, there was a reign of terror in Palestine until order was restored under the rule of his sons: Antipas over Galilee and Perea, Archelaus over Judæa, Samaria and Idumea, and Philip over the region north and east of Galilee. When Jesus was a boy of 11 (6 A.D.) Judæa, and so Jerusalem with the temple, came under the direct control of the Roman procurators, of

whom there were five during the life-time of Jesus. When he was nineteen, the old Emperor, Augustus Cæsar, died at Rome. No doubt Jesus knew of this event and of the great temple being erected for the worship of this monarch in that city. Two years later came the appalling earthquake which overthrew twelve large cities of Asia in a single night.

There were great men, stirring events, and huge calamities in the world when Jesus lived. These influences played about the life of the boy in Nazareth and helped to mold the character and influence the thought of the Man of Galilee.

(See Part II of Gilbert's *Jesus*,* Chapter I, "The World in which Jesus Lived," for a more extended account of this time, of which the above is a brief summary. It will equip the teacher with material for comment and illustration as the reading of the *Gospel* proceeds. It will also suggest incidents to be used with the later lessons which take up the scenes more in detail.)

TEACHING SUGGESTIONS

Most of us, when we begin a new subject, spend too much time getting ready to start. Your temptation in this first lesson will be to spend the hour making a background of the geography of Palestine, of the world into which Jesus came, of the condition and beliefs of the Jewish people. That is an adult mode of procedure and involves the danger of offering instruction to the class in the form of a lecture. For the pupils, all these things should accompany, not precede, their study of the Gospel record. When they have become interested in Jesus and the people around him, the land and the times become interesting too; they make part of the story. Plunge then into the story at once, leading up to the reading by one of the suggested openings, or by some other which occurs to you, designed to arouse immediate interest and attention. The only way to begin a lesson is to begin.

Openings. Titles of the lessons should always be given

* See Material for Teachers, p. xxvi.

to the class as indicating the work for the day; they do not appear in their Note Book.

(1) One of our magazines secured from Jane Addams, Lyman Abbott and other eminent people, statements of their favorite picture of Jesus and published them with the picture named. How many of such pictures by famous artists can the class recall? Has each one a choice among these? Now look at the one given in the Note Book (p. 3) by a modern artist. What does it make you think about Jesus? Does it make him seem real to you? Part of our work for the year will be to find a picture of Jesus which most nearly expresses our idea of his life.

(2) Ask the class to name some one, now living, who is well known, who is "in the public eye," who is doing big things. Every age has people of this sort. Only a few of these live in the pages of history and of human memory. Ask each pupil to name a great man or woman. (Does one of them mention Jesus?) Was Jesus a great man? What did he do? Why is he remembered? Would a magazine like one of ours, if published in his day in Jerusalem, have mentioned him and John the Baptist as people worth while? Perhaps we can find out if, as we read, we try to see what the people of their time thought of Jesus and of John the Baptist. I wonder if we can learn to think of them as real folks, and find the "human interest" in their story.

Lesson Development. Reading the Gospel in class is one way of giving a social emphasis to the work of the class. It is something to do together. The feeling of one-ness will be intensified if you take your share in the reading. One paragraph, or when short, two, is enough for each in turn. Avoid reading to the class to any extent even to save time; and do not let one pupil read much more than the others just because he reads better.

As the next four lessons take up this chapter in detail, the instruction for this hour will consist chiefly in the impression made by the narrative, in occasional comment,

and in the answers to questions asked by the class. Explanations, when needed, should be of the briefest sort. Your answers to questions should be short and definite. The teacher must sometimes say, "We will take that up in a following lesson," naming the one. Attention should be directed to the scene as a whole: "I wonder if you will like this section as much as I do?" "Isn't it good to have a glimpse of Jesus in a home?" Such ways of calling attention to the passages read intensifies interest, while stopping for detailed analysis or long explanations kills it.

Pupils of thirteen will like to get the story of Jesus in large sections that cover many incidents, that give a sense of movement, a sweep and advance which enables them to see the life more nearly as a whole. The method of giving detached stories and sayings fits children; these boys and girls feel that they have outgrown that childish procedure. Giving them a whole chapter at once to think about appeals to their sense of enlarged personality, of approach to mature life. Then in later lessons separate sections of the narrative read may be taken up for more detailed consideration.

The Close of the Lesson Period. A lesson is not well ended when it simply stops—usually in a rush and almost in the middle of a sentence—because the bell has rung. The close should be the lesson climax and so must be carefully planned. Perhaps for this hour you may like to close by having the class read together, standing with bowed heads, the class prayer found at the top of Page 1 of the Note Book. This should be the impressive moment of the lesson. It need not come at the exact end of the hour unless so desired. A little time may be reserved for the assignment of work for the following Sunday.

Assignment of Work.

As the next lesson is to deal chiefly with John the Baptist, you may wish to ask any who will volunteer to do the

work, to give you, next Sunday, a very short account of what he did. It may include a description of John's appearance, food, and manner of preaching; what sort of people came to hear him, and what questions they asked; some of his striking illustrations, about the axe, the winnowing fan, the burning fire, the children of Abraham. If different pupils take different topics, their combined report on the following Sunday will make a good review of the part of the chapter which deals with the fore-runner of Jesus.

Map Study. If time permits, a little study may be made of the map which is found on the inside cover of both this book and the pupil's Note Book. This will give part of the preparation needed for doing the required work in the Note Book on the following Sundays. Read in concert the divisions of Palestine from north to south: Galilee, Samaria, Judæa.

The name of its great river: Jordan.

Its two great lakes: Sea of Galilee, Dead Sea.

Its capital: Jerusalem.

The countries surrounding Palestine: On the north-west, Phœnicia. East of the Jordan, Syria, Decapolis, Perea, Arabia.

The highest mountain: Hermon, at the north.

The Sea lying at the west: Mediterranean.

This country, in our Old Testament, is called Canaan. Since Jesus lived in it so worthily and died so nobly people have loved to call it the Holy Land.

LESSON 2

THE MAN WHO HELPED JESUS FIND HIS LIFE WORK

Bowen, *The Gospel of Jesus*. Sections 1-3.

1. John the Baptist. Mk. 1:1-6; Lk. 3:1-4, 7-9.
2. John's Moral Counsels. Lk. 3:10-14.
3. The Coming One. Mk. 1:7-8.

A great man is not an isolated figure. His way is prepared for him. Even Jesus had a "fore-runner." At the very beginning of our Gospel story, John the Baptist (or Baptizer) is brought vividly into the narrative. We must not think of John merely as one who prepared the way for Jesus. He was a man of power, who exerted a lasting influence on his nation and did an independent work. To him and his preaching was due, not only the preparation of many hearts to receive the message of Jesus, but the awakening of the one greater than himself to a consciousness of his own power and message. We could not understand Jesus without knowing John. To him, then, our attention will first be given.

INFORMATION FOR THE TEACHER

(Numbers following the titles in italics refer to the sections of Bowen's *Gospel of Jesus*.)

John the son of Zacharias. (1) It is Luke's gospel which gives the name of John's father, and tells also the tradition concerning his birth. (See Lesson 13.) That account shows Zacharias as a priest in the temple service. The same story says that John's mother Elizabeth was a kinswoman of Mary the mother of Jesus. This statement, though not elsewhere confirmed, might possibly be true. Against its probability stands the fact that when Jesus

came to be baptized by John no indication is given that John had ever known him before, nor that he thought of his follower as different from the rest of his converts until the fame of Jesus' preaching and healing reached him in his prison.

John's Life in the Wilderness. The desert region out of which John came to preach was called by the Jews "Jeshimon," which meant "extreme desolation" or "a horrible place." That was the judgment of city dwellers, or inhabitants of fertile districts. Rocky and barren as it was, it had its own beauty, its special products. In these respects we might compare it with the deserts of the western part of the United States. As the desert was in John's time, so is it today. Certain sorts of thyme and mint grow there. The cactus, with its vivid flowers, and other thorn-bearing plants are to be found, as in most arid districts. The white broom abounds in the lower and more fertile spots. These plants with their flowers attract swarms of locusts and bees. The bodies of the locusts, cooked with butter or boiled in salted water and then spread on unleavened bread, are still eaten by the desert Arabs, whose regular food is much the same as was John's, "locusts and wild honey." Travellers say the locusts are wholesome and palatable, having a flavor resembling shrimps.

John's clothing, too, was much the same as that now worn by the Arabs: a loose robe of camel's-hair cloth, leather sandals and girdle, and a head-covering of a triangular piece of cloth. When he came into Jerusalem, his rude attire would make him as conspicuous a figure as are the peasants of the Campagna when seen today in the Roman streets. His strikingly barbaric raiment, his wilderness abode and his primitive food, indicate certain things about him: (1) He used attention-compelling methods, both in appearance and speech. (2) He was ascetic in his habits, self-denying; Jesus pointed this out in saying of him that he came "neither eating nor drinking." (3) He reminded his countrymen of the prophet Elijah by his

mode of life, his sudden appearance from the wilderness, and his denunciatory preaching. (4) John's way of living may also indicate that he was very poor. At least, he shared either from necessity or choice the lot of the common people, and took their part against their oppressors.

John's Message. (2) Jerusalem was not far from the region where John lived, and he may have begun his public work in that city. The scene given us, however, is on the banks of the Jordan, whose fords made a suitable place for the rite of baptism which his converts received as a sign of their repentance and admission into the new religious fellowship. Because of this rite he is usually called John the Baptist, or, as in three places in the New Testament, all in Mark, the Baptizer.

His message of repentance is based on a passage from the "second Isaiah" (as the unknown writer of the last part of the book of Isaiah is called). Notice the difference between the Old Testament passage given below and the words attributed to John in the Gospel; also the explanation of the difference in the "Notes" (p. 134). This is the impassioned passage from the old prophet:

The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain. (Isaiah 40: 3, 4.)

John the Baptist, in using these words in his preaching, was quoting from his Bible. He used them, however, as a word-picture of conditions existing in his own time. Jehovah, their King, was about to appear and establish his kingdom. He would make use of the righteous, and destroy the wicked with fire, separating good from bad as chaff is winnowed out from wheat. Be ready for him! Repent! Make a highway in the wilderness for his coming, as Isaiah said. Lower the mountains (oppression of the poor by unjust taxes), fill up the valleys (unequal opportunities, luxury for some, starvation for others). Make smooth the rough places (by stopping greed and graft,

drunkenness, abduction, pride of heart and all evil), for Jehovah the King comes!

Notice John's practical application of his message. (1) To his hearers in general: Share with those less fortunate than you are; not "give"—a pittance—but "divide," bringing the one who receives more nearly on an equality with yourself. (2) To the tax-collectors: Do not exact from the people more than the Roman Rulers require. Evidently there was "graft" in those days. The men who collected the taxes laid on the poor even heavier burdens than the government demanded, enriching themselves by the excess. (3) To the soldiers: Do no violence or harm to the people among whom you are stationed; make no false accusation, take no plunder. John pointed out the sins which in all countries beset the military man, removed as he is from social restraints and "drest in a little brief authority." The ethics of John's preaching are universal, while his graphic figures of speech are largely local and temporal.

The Time of These Events. "The one fixed date in gospel history is the year of John's first appearance as a public preacher. Luke (3:1-3) states that John the Baptist began his work in the fifteenth year of the Emperor Tiberius. Inasmuch as Tiberius began his reign in 14 A. D., John must have entered upon his public activity either during the latter part of 28 or the beginning of 29 A. D." (Kent.)

TEACHING SUGGESTIONS

With some classes the teacher may need to use a striking way of beginning the lesson, like the first one suggested below, in order to secure at once the interest and participation of the class. Skill in using such an opening consists in making the transfer from the illustration chosen to the lesson topic. You may secure both interest and talk without getting any result that is worth while. *An interesting opening is valuable only when it leads on quickly to an interest in the lesson.*

Openings. (1) How many of you have heard of Billy Sunday? of Dowie and Zion City? Of Mr. Moody and his preaching? (Try to bring out expression from the quiet pupils; direct the talk, and check excited descriptions.) What was alike about them all? Yes, they all drew crowds to hear them, and became widely known. Is that all we need to know about them to call their work a *revival of religion*? Perhaps a look at John the Baptist, who really started a great religious movement, may help us to know how to judge rightly some of these nearer movements. How did John draw a crowd? (Wore queer clothes, preached with violence, called rulers and rich people hard names.) But that was not all,—else we should never have heard of him. Bring out the other qualities. He was *sincere* in his preaching. He wanted people to live their religion, and showed them what to do. He stood for the poor against their oppressors,—rulers, tax-collectors, privileged people who despised them. He had power to win assent and gain a following from some of the thoughtful, earnest, loving people of his time, who would not use his harsh and queer methods. Of these Jesus was one, and the greatest of all.

(2) Has any one in this class ever heard Mendelssohn's oratorio of Elijah? Unlike most of the oratorios by the great music-masters, which begin with a long musical overture for the orchestra, the *Elijah* opens with four short blasts on the trumpet: then the prophet steps forth to give his message. That is like the opening of this story, as Mark tells it, isn't it? Just a word or two to bring before us a wilderness,—then John steps forth with a cry on his lips: Repent! Repent!

John was the same sort of prophet as Elijah, and afterward, as we shall see, some of those who heard him thought that he was Elijah or some other prophet come to life again.

(3) Call for the work done in response to the lesson assignments of last Sunday. These will give a summary of the account of John read in the opening lesson. If some

essential point is omitted, try to get others to supply it; if they cannot, have the passage looked up and read. Then proceed to one of the illustrations, use the map, and let the class work out with you a word-picture of the scenes in Palestine when John preached.

Lesson Development. Decide what points in the lesson need to be explained, amplified, or enforced. It will be well to continue the map study which will prepare the pupil for work on pp. 5 and 6, in the Note Book. The names for the country, Palestine, Canaan, the Holy Land, as well as its divisions as shown by the map, should be learned. Some striking phrases in the text will be remembered if recited in concert. Drill especially on the two to be inserted in the Note Book, beginning "Repent," "Prepare ye."

It is important to give full credit to John for his great work in religion. Emphasize his power and influence; that influence which even Jesus felt, so that he heard and responded.

The quotation from the "second Isaiah" used in John's preaching suggests a fine teaching illustration on road making. Does the class know about the Lincoln highway running across the United States from East to West? A similar road is in process of construction through the Western States, much farther north, opening up picturesque places to tourists. What called these roads into being? Automobiles, and the people who want to travel by them through regions not accessible unless good roads are provided. In Isaiah's day, and John's too, the road in the wilderness was prepared so that the King might travel over it. Here, in our Republic, it is the people for whom the roads are built.

The difficult engineering feats required in road-construction will interest some classes; you may bring whatever incident or example your experience, observation or reading has furnished. The *Axenstrasse*, a roadway leading from Brunnen to Flüelen on Lake Lucerne in Switzerland,

with its tunnels cut from solid rock, is a notable example. The author saw in Portland, Oregon, a great hill being washed down by hydraulic pressure, to fill up a valley and make possible streets and residences in that section. Get the class to tell what would have to be done to make a road through a new country: trees cut down, bridges built, valleys filled up, high places levelled. That was about what Isaiah said, was it not? (See the passage, *ante*, p. 13.)

The teacher may wish to illustrate John's work by that of some modern religious leader who has advanced God's Kingdom on earth. Starr King (1824-1864), the minister in San Francisco who "saved California to the Union," offers both a religious and a patriotic appeal. His statue stands in the great public park in San Francisco. A memorial window to him in the South Congregational Church in Boston ("Dr. Hale's church") bears the words from the preaching of John the Baptist: "Prepare ye in the wilderness a highway for our God."

If this or any other illustration is used, bring the lesson back again to John, that the final impression left upon the pupils may relate to his word and work and its outlook toward that of Jesus.

Lesson Close. The title for this chapter may be used to describe what occurred as a result of John's public work. His story leads into the story of Jesus as the vestibule leads into the church. Have we caught something of the spirit of that wonderful time, and are we looking forward with expectation to the next events?

The striking passages from John's preaching, which are to be entered in the Note Book may be recited in concert; or one of the class prayers (p. 1) may be used.

Lesson Assignment.

The teacher may desire to have the pupils find out something more about the modern character used for illustration. An account of Starr King may be found in "Heralds of a Liberal Faith," Vol. III, p. 191. A leaflet containing

his picture, a brief sketch of his life, and quotations from his writings will be found in the series on Great Leaders, No. 5, issued by the publishers of this book. Pictures of the statue or of South Congregational Church, in Boston, or its window, may perhaps be secured. Some pupil may be able to learn something about the church in Boston. Utilize the resources of your locality, your public library, the knowledge of some older members of your church. The coöperation of the parents should be secured for this home work.

Note Book Work.

Fill the spaces on p. 5, for which the pupil has been made ready by last Sunday's map study. On the outline map, p. 6, insert the names of the divisions; locate Jerusalem; color the district known as The Wilderness, or insert the name.

The lesson as taught in class should enable the pupils to fill the blank spaces without assistance. Since the work is a test of what they have learned, they should never be told what words to insert. In case of failure they should be directed to the map or to the Bible, or be given further instruction.

STRIKING LITERARY EXPRESSIONS.

A voice crying in the wilderness.

The latchet of whose shoes I am not worthy to unloose.

PICTURES WHICH MAY BE USED.

(See Material for Teachers, p. xxvi.)

Tissot: John the Baptist and the Pharisees. 14.

La Farge: John the Baptist. Copley Print.

Underwood Stereograph. Baptizing in the Jordan.

LESSON 3

THE WORKINGMAN WHO BECAME A GREAT LEADER

Bowen, *The Gospel of Jesus*, Sections 4, 5.

4. Jesus Baptized. Mk. 1:9-11.

5. Jesus' Temptation. Mk. 1:12-13.

There is required for this lesson not only the gospel material which presents the baptism and temptation scenes, but a glimpse at the earlier life and surroundings of Jesus, and a look forward to the time when he told his followers about these transforming inner experiences which occurred when he became John's disciple.

The lesson as here given seems very long, as it occupies a good many pages. Please observe that it is long for the teacher rather than for the pupil. Many explanations of supernatural incidents—visions, inner voices, angels and demons—are needed, which relate not to this lesson alone but to many that follow. For the class there are but two short sections of the *Gospel* to be read in review. You will help them to make the effort to realize these stories vividly, to take the right point of view concerning external symbols of inner experiences, and to deepen their interest in the life into which this transforming experience came. If the year's schedule permits and the pupils' interest warrants, this lesson may be divided into two.

INFORMATION FOR THE TEACHER

The Life of a Builder in Nazareth. The occupation of Jesus before he entered on his work of preaching is revealed by a single passage in our Bible story, the remark of his neighbors in Nazareth when he appeared before them

as a Rabbi or Teacher in the Synagogue: "Is not this the builder?" (Sec. 50.) In this occupation by which he earned a living for himself and the family Jesus may sometimes have built houses (see his parable of a house built on a rock, Sec. 91), but little work of that sort could be found in a small village like Nazareth. There the houses were mainly of clay or stone. Repairs might be needed, such as laying new rafters on which to mount the clay or thatched roof. Jesus may have found occupation in house-building in Capernaum, the near-by city, or work on some of the great national enterprises, like the new palace of Herod Philip at Tiberias, or the completion of the Jerusalem temple. Artisans then and later were itinerants, in whose wide experience Jesus may have shared. Shop work would consist partly in making the wooden plows for use of the farmers, and yokes for teams of oxen or for the shoulders of the water-bearers. This task gives force to the saying of Jesus about a man's putting his hand to the plow, and more especially to that famous utterance which we all love, "Take my yoke upon you, and learn of me."

What we know about Jesus makes us sure that whatever work he undertook he did conscientiously. Yet he may not have been an exceptionally good workman. His talents lay in another sphere of activity. There are indications, as we shall see later, that his physical strength was not great. Lack of fitness in one direction is often the divine guidance into a larger opportunity. All the record concerning Jesus reveals his extraordinary intellectual and spiritual power; but it bears no hint concerning his manual labor. It is enough for us to know that his work through the silent years gave him opportunity to become familiar with great passages of Scripture, to think on high themes, and to feel the burdens of the poor and the toilers, since their condition and their task were his own.

Jesus Baptized. (4) See Bowen's "Notes," Sec. 4. The teacher will visualize, and so help the class to see, the scene: the people in picturesque oriental costumes stand

listening to John's preaching. One of these listeners, a man about thirty years of age, is distinguished from the rest by his eager attention, his spiritual absorption. At the end he, like many of the others, steps down to be baptized. With this incident the real story of Jesus begins.

In the Jordan. The name Jordan means "descender," because the deep and swiftly-flowing river falls more than 3000 feet in its course of 150 miles. No doubt John preached and baptized at many of the fords of the river, from the southern part of Galilee to its terminus at the Dead Sea. The place where Jesus was baptized is not known. At the traditional site the river banks are high wooded cliffs rising in places many feet above the river bed, with the mountains of Judea in the distance as a background. At the ford the river is shallow, and rushes grow along the border of the stream. It is a picturesque spot, where mingled light and shadow play over the water. Yet, as Jesus came out of the water with a prayer in his heart, it seems not to have been the majesty of the scene, the beetling cliffs and the mountain background which most impressed him. What his exalted spirit noted with such intensity that he afterward used it in his picture-laden teaching, was the "reed shaken with the wind."

He saw the heavens rent asunder. These words as used in the New Testament always indicate a vision. Thus, Peter "saw the heavens opened" (Acts 10:11); Stephen at his martyrdom exclaimed, "I see the heavens opened" (Acts 7:56); and the writer of the Apocalypse introduces one of his visions with the words, "Behold, a door was opened in heaven." (Rev. 4:1.)

So in this account, the words indicate a vision granted to Jesus only: *He saw the heavens rent asunder*, and the Spirit descending upon him like a dove. A voice came *to him* out of the heavens. In both Matthew's account and Luke's, the baptism is barely mentioned, while the vision is described. "The baptism," says Gilbert, "is the vestibule to the transcendent experiences of Jesus after he had come up out of the water."

The Dove and the Voice. These terms are oriental imagery. They represent, not an outward event, but a spiritual experience. What, then, is the basis of that experience? It is significant that the Voice spoke to Jesus in the words of his own Bible. His religious life was grounded in the Old Testament, and quotations from it would come to him at such a time as personal messages. Two passages seen here combined into one sentence. One of the manuscripts of the New Testament (Codex D) gives the words which Jesus heard in the exact terms of Psalm 2:7.

Thou art my son,
This day have I begotten thee.

The idea expressed in the last phrase, as our text gives it, "in thee I am well pleased," is contained in the words of Is. 42:1.

Behold, my servant whom I uphold,
Mine elect, in whom my soul delighteth;
I have put my spirit upon him.

The reference to the "spirit" in the last line is significant. The inward sense of his acceptance with God came to Jesus in his dedication of himself at baptism, through these passages of Scripture.

Jesus, no doubt, told his followers of this inward experience. Indeed, he told it again in part to his fellow townsmen in Nazareth, when he read to them another passage from their Bible, "The Spirit of the Lord God is upon me" (Is. 61:1) and said it applied to himself. (This incident need not be given the pupils here, but when it appears in Lesson 9 the baptismal vision should be recalled.) The account casts a flood of light on the transformation of a humble laborer into an inspired teacher, a Prophet surpassingly great even among great prophets, a supreme Saviour among the saviours of the world.

The writers of the Gospel story looked at this incident in the light of later knowledge. It is hard for us to read it without transforming it with the glow of after-events. We

must guard against the supposition that Jesus was at this time made conscious that he was the Messiah; it is enough that he thought himself as one of the prophets or religious teachers. Later, when the idea of his Messiahship was fully established, Jesus may well have included the baptismal vision as one evidence of his divine commission, understood as such only when the fulness of time had come.

We must guard, too, against the thought that John knew Jesus at the time of his baptism to be one greater than himself, the "one who was to come." Try to keep the scene in its natural proportions. At this time John was the great figure of the religious awakening, Jesus only one of his followers "finding himself" under the influence of his leader.

The Temptation Story. (5) In this story we have happily a bit of the picturesque narrative-method used by Jesus in his teaching. It is the dramatic way, perfectly adapted to the Eastern mind, in which he represented certain of his own experiences; for these incidents of his inner life could not have become known unless he told them. Take the story, then, as a picture of the inner life of a great soul, and see how wonderful it grows.

Into the Wilderness. No one knows where Jesus went after his baptism, "driven" by the Spirit which now possessed him. If the baptism occurred near Bethabara, perhaps a wild region in that neighborhood east of the Jordan is intended. It may be that the place of retreat was the Wilderness nearer Jerusalem, out of which John came. The first need of the newly-awakened soul was for solitude and meditation. He must understand better what had happened and decide on his course of action. The wilderness was not wholly uninhabited, for the monasteries of the Essenes as well as the huts of hermits were to be found in it.

He did eat nothing in those days. The words mean a prolonged fast either as a religious observance (a custom of the Essenes) or from necessity because of his poverty and the wilderness conditions in which food was not easily

obtainable. Prolonged abstinence from food has in many cases been the physical condition by which religious experiences, like those indicated by the dramatic temptation story, have been induced. The spiritual experience is the reality; the temptations are genuine and severe; but the form they assume is often due to the physical state which accompanies them.

The Tempter. Evil has often been embodied to the imagination. Our Bible writers use the word *Satan*, meaning "the adversary," borrowed from the Babylonians, and *the Devil*, the modified form of the Greek words *diabolos*, "the slanderer," who was to the Hebrews the supreme spirit of evil. The names indicate an imaginary embodiment of a very real fact in life. The real tempter, for Jesus, for you, for me, is an evil tendency or inclination within. The opportunity, the appeal, may come from outward circumstances or conditions.

The Three Temptations. *First temptation:* "Bid that these stones become bread" indicates a desire in Jesus' heart to use the power of the Spirit upon him to supply his own physical needs. So hungry was he that the very shape of the stones suggested loaves. Would God allow his prophet to perish for want of food? Would he not rather give him power to turn even the stones into bread to save his life? Jesus shared the belief of his time concerning the power of a prophet to do signs and wonders, and was tempted to put it to the test. Perhaps the deeper, the more far-reaching struggle, concerned the taking up of the new work. He was the bread-winner for his family. Should he give up his carpenter's trade by which he earned money, and take up the perilous task of resisting the authorities and declaring a new message? The nobler spirit triumphed. Not bread alone, but every word of God is needful if one would live. It is existence merely, not life, if the body only, and not the soul, is fed. *Second temptation:*—The "pinnaele of the temple" introduces the element of imagination, for Jesus was in the Wilderness. His

very loneliness transported him in thought to the centre of his country, the Capital, where the crowds gathered for the celebration of the Festivals at the temple. The temptation, to seek a miracle as a sign both to himself and to others that God is with him, is here intensified. Why should he not appeal to miracle for a convincing endorsement of his work? Even the Scriptures seemed to warrant the attempt: "He shall give his angels charge over thee, to keep thee." The greatness of Jesus is revealed in his decision, so far in the advance of his age, that no sign should be given to that generation (Mk. 8:12) that the natural laws, the orderly processes of nature, were the signs of the presence and the care of God. (See Sec. 57.) *Third temptation*:—Again is imagination invoked, for no "high mountain" gave opportunity for a literal view even of the then-existing "kingdoms of the world and the glory of them." The temptation to "fall down and worship" Satan, as the story gives it, suggests at once the sacrifice of personal integrity and high ideals for worldly honor and glory and power. Boys and girls will not need much explanation of the worship of Satan as opposed to the worship of God. It explains itself. Modern life is full of examples of it; happily, too, of examples of the temptation resisted. If your church or town has furnished an eminent instance of such resistance, use it here as illustration. We may summarize the three temptations in human experience:—

1. Physical comfort and luxury, vs. privation and self-denial for great ends.

2. A groundless reliance on immediate divine assistance, vs. that self reliance and regard for God's law through which we avail ourselves of the divine help.

3. Using one's power merely to gain position and wealth for one's self, vs. using it to bring consideration for the oppressed, opportunity for the submerged, justice for all.

For a season. These words reveal that the temptations of Jesus were not ended with his victory as recorded in

this temptation parable. Indication of a later one is found in the saying, "Get thee behind me, Satan," which followed a suggestion made by Peter. (Sec. 94.)

Angels came and ministered unto him. Angels in our Bible story do not necessarily mean winged figures. That is a conception made familiar by mediæval art. To the Hebrew people angels were God's messengers. The Jews shared the belief in spirits which was common among all kinds of people before science enlarged human knowledge. The spirits were either good or bad, and charms were used in the attempt to control bad spirits and secure the favor of good ones. The Hebrews thought of the good spirits as ranged under the government of their God, and used by him as his messengers or angels. These good spirits, like the bad ones, or demons, might enter a human being, control his actions, speak through his lips. Anyone, then, who brought a message, or gave a service at a critical moment, would be accounted as one sent by God for the purpose. The symbolism of the angel is beautiful to one who uses the word to indicate the revealer of divine truth, the doer of God's work in the world. That is the meaning of the Old Testament quotation, and of the poem in the Note Book, which uses the same symbolic expression of God's care for every child of earth.

TEACHING SUGGESTIONS

The lesson falls naturally into two parts, (1) the Baptism and Vision, and (2) the Temptation Story. Each part may well be introduced by a review reading of the passage.

Lesson Openings. (1) Call for the reading of Sec. 4 in the *Gospel* by some member of the class. Then ask abruptly: "Did you ever see any one baptized out of doors?" Or you may wish to give a scene which you have witnessed. In that case think out carefully in advance your opening sentence, to make it compel interest by bringing up a picture: "I saw an unusual sight on my way to

Florida last winter." Or, "There was a great tent put up in D—— last year in which revival meetings were held." Even at thirteen pupils respond quickly to the magic introduction of a story, "When I was a boy." In telling your own incident, or directing one given by a pupil, keep your lesson aim in view. Remember that your object is to produce sympathetic understanding of a religious rite, not to excite amusement or a sense of strangeness. When the picture is presented and the right mood awakened, pass at once to the lesson material on the baptism of Jesus.

(2) The teacher reads to the class the title of this lesson, and asks that it be recited in concert. (Secure united response before proceeding.) "I know about a blacksmith who became a famous preacher." (Do any eyes brighten, or is anything said, to show that one or more pupils know to whom you refer? If so, get the name and the story if possible from the class.) "Later an anvil was set up in his church where it still stands. It is in Unity Church, Chicago. Many people loved Dr. Collyer; some of these are still living, and they tell us about him, treasure his memory, cherish him in their hearts. Do you realize that many people loved Jesus, too, in just that way?" Enlarge a little on the religious experience which turned Dr. Robert Collyer from the anvil to the pulpit, and lead up to the events which turned Jesus from a carpenter into a messenger of God's truth, a prophet of the Spirit.

Lesson Development. The following points should be observed and emphasized:—(1) That the remarkable event recorded in the account of the baptism was seen by Jesus only, and so was an inner experience. (2) That the temptations were also personal experiences, which Jesus told, as he told his parables, in vivid, oriental imagery. (3) That temptations came to Jesus later in his life, some of them similar in character to those here related. This is the significance of the phrase that the tempter left him *for a season*. (4) Jesus might have yielded to the temptations; indeed must have wanted to yield, or they were not temp-

tations. His power to resist was aided by and expressed itself through great passages with which his mind was stored. These, in time of need, became the word of God to his soul.

In teaching boys and girls, do not spoil the beauty of the temptation story by many explanations and interpretations of it. If questions come answer them, but do not make an effort to arouse the critical spirit in thirteen-year-old pupils. They have learned much earlier in their course of religious training, let us hope, to read Bible stories for the truth they enshrine in poetic form, not as literal accounts of prosaic happenings.

Be on your guard about pressing too obviously the moral applications of the lesson story, as is so often done. To suggest them in passing is quite enough; the pupils are quick to apprehend the bearing of the experiences of Jesus on their own lives. Nothing so quickly causes aversion for the Bible story as the habit of stopping to draw a moral from each verse, often from each phrase. Let them love the story because you love it; and find it interesting because they know it interests you. You will determine in preparing the lesson how much stress to put upon the modern references to Dr. Collyer and Alice Freeman Palmer; and on the other temptation stories. Remember the needs of the pupils to do their own part of the work, and save time enough for their share.

Lesson Close. Read in concert the Bible verse and the poem by Alice Freeman Palmer on p. 9, of the Note Book.

Lesson Assignments.

For different pupils: (1) Tell one incident in the life of Robert Collyer. (2) What books has he written? (3) Find one of his hymns in the hymn-book and read it to us. (4) Find some other laborer who won fame in another line of work.

For all: Memorize the poem and the Bible passage. A duplicate slip containing the words of the poem to be memorized will be found in the envelope of pictures and poems.

Copies of *The Beacon* containing pictures and stories about Dr. Collyer (Vol. III, No. 14; Vol. V, No. 10) and Alice Freeman Palmer (Vol. III, No. 5) may be secured from the publishers of this book.

Pupils' Note Book.

Fill the spaces on pp. 7 and 8, and insert the pictures on p. 8. Look up the verse from Jesus' Bible (Psalm 91:11) and insert reference on p. 9.

Additional Teaching Material

(Given also in pupils' Note Book)

A VERSE FROM JESUS' BIBLE

He shall give his angels charge over thee, to keep thee in all thy ways. (Psalm 91:11.)

THE TEMPEST

He shall give his angels charge
Over thee in all thy ways.
Though the thunders roam at large,
Though the lightning round me plays,
Like a child I lay my head
In sweet sleep upon my bed.

Though the terror come so close,
It shall have no power to smite;
It shall deepen my repose,
Turn the darkness into light.
Touch of angels' hands is sweet—
Not a stone shall hurt my feet.

All thy waves and billows go
Over me to press me down
Into arms so strong, I know
They will never let me drown.
Ah! my God, how good thy will!
I will nestle and be still.

(Alice Freeman Palmer.)

STRIKING LITERARY EXPRESSIONS.

The heavens rent asunder.
Man shall not live by bread alone.
He shall give his angels charge over thee,
Lest haply thou dash thy foot against a stone.

PICTURES WHICH MAY BE USED.

Hole: Carpenter Shop in Nazareth.

Hole: Jesus driven by the spirit into the Wilderness.

212.

Hole: The Temptation.

213.

Hole: The End of the Temptation.

214.

(No picture of the baptism of Jesus known to the author, not even the one by Wm. Hole, is suitable for class use.)

Sidelights and Illustrations.

I. *Parallels to the Vision and Voice.* Voices have been heard by many individuals at times of great religious emotion. The story is told of Augustine that one day in his garden he heard a voice saying unto him, concerning a book which lay open, *Tolle, lege*,—Take, read; and his eyes fell on words which so appealed to him that they brought about his conversion to Christianity and transformed his life.

II. *Parallels to the Temptation Story.* (1) *Testing.* The idea that the righteous must be proved or tested was a familiar one to Hebrew thought. The testing of Abraham in the command to offer up his only son, and Satan's affliction of Job, which Jehovah permits, are familiar examples. (2) *Wilderness experiences:* Moses, forty years in obscurity, in preparation for his life work; Mahomet, called to be a prophet during his lonely meditations on Mt. Hira; and Buddha, driven out, as was Jesus, for a period of meditation and study, are notable examples. (3) *Temptations:* (a) Of the Buddha: (See "Light of Asia" by Edwin Arnold, for the story.) He was offered sovereign power; years afterward came the great temptation, to choose a life of ease and meditation instead of the toilsome task of one who teaches and serves. During the test he ate no food. On the 49th day the king of the gods brought water for his face, and four guardian angels ministered unto him. (b) Of Zoroaster: His temptations which continued to his 30th year, were, to save his life (which was frequently attacked) by wrong means, and to accept the offer of the glory of imperial power. He answers the tempter by "the words taught by the All-knowing" just as Jesus overcomes by "It is written."

All these stories from different religions embody the eternal hope that humanity will in the end triumph over evil.

LESSON 4

THE NEW HOME AND THE NEW WORK

Bowen, **The Gospel of Jesus**, Sections 6-13.

6. Jesus' Mission Begun. Mk. 1:14-15.
7. The First Disciples. Mk. 1:16-20.
8. The First Healing. Mk. 1:21, 23-28.
9. Peter's Wife's Mother. Mk. 1:29-31.
10. Healings at Evening. Mk. 1:32-34.
- 11 and 12. The Mission in Galilee. Mk. 1:35-38.
13. The Leper. Mk. 1:40-45.

Jesus is not an isolated figure, as imagination is so prone to conceive him. He had friends and acquaintances. When he left the Nazareth home, another, Peter's house in Capernaum, was open to him. From his preaching tours around Galilee he constantly returns to Capernaum, the city he had chosen for his residence. His disciples were not alone companions in his work; they were his friends, some of them intimate ones. "I call you not servants," he said in one of the speeches attributed to him, "but I have called you friends." To realize these normal human relationships is to enter more fully into the life of Jesus, to understand him better, and to make his life more perfectly a pattern for our own.

INFORMATION FOR THE TEACHER

Capernaum. (6) The site is not exactly known: two ruins, not far apart, on the northwest shore of the Sea of Galilee, are claimed as remains of the city. It was a thriving seaport in Jesus' time, and no doubt offered a chance to come into touch with the Galileans of the city and surrounding country, and also with denizens of other

lands. Galilee was a thoroughfare for the world commerce of that day, and world interests played upon the life of its citizens. In beginning his work, Jesus gave himself to the multitude; it was "where cross the crowded ways of life" that his great opportunity for teaching and for service was to be found. Capernaum was a Jewish city; others about the Sea of Galilee were largely Greek.

Teaching in the Synagogue. Secs. 6, 8 and 12 all mention the synagogue, or Jewish house of worship, as the place where Jesus began his preaching. It is later that we have the outdoor scenes, the message given by the shore, in the road-way, among the mountains and in the market places of the cities. In Galilee, at least, if a man had a message and showed power and influence in giving it, his right to speak at the usual place of the Rabbi was not questioned.

Calling the Disciples. (7) The four closest friends of Jesus among his followers lived in Capernaum and earned their living as fishermen. The graphic scene of the story, located perhaps outside the city on the lake shore, shows us Peter and Andrew actually fishing, and James and John (the "beloved disciple" John was called later) in a boat with their father mending their nets. As Jesus had left his carpenter's task to give himself to spreading the Message, so now he induces four of his friends to do the same. "Come with me," he says to them; "you are good fishermen, but you may be better ones; I will show you how to catch men alive." The pupils should learn to recognize Peter at once, whether he is called "Simon," as here, or "Peter," or "Simon Peter."

The First Healings. (8-10) This lesson includes three such accounts: the demoniac in the synagogue, the mother of Peter's wife in his home, and the cures done in the evening of the Sabbath day at the door of the house. The leper incident, while told by the writer as a healing, had, as the Notes show, another significance. The "Notes" on all these sections give ample explanations, and are invaluable to the teacher.

TEACHING SUGGESTIONS

If assignments of special work were made at the last lesson, begin by calling for them. If left to a later part of the hour they may be crowded out. Nothing puts such a damper on the pupils' willingness to do an assigned task outside the lesson period as the failure to call for it when it is ready. To set a standard for good work thus early in the course is important.

Openings. (1) By the order of events.—Call out from the class the series of scenes in Jesus' life which are here given. He preached in the synagogue, and cast out the unclean spirit from a man in the group of hearers. He went to the house of Simon and Andrew, and found Simon's wife's mother feverish and in need of ministry. On the evening of the same day, which was the Sabbath (Saturday), people at the door of Peter's house brought the sick and those thought to be possessed of demons; of these some (notice that the account says "many" not "all") were healed.

In his picture of the Sabbath evening in Capernaum, the artist Hole has given a fine touch in putting a little child into the arms of Jesus as the first one to receive his healing ministry.

Next morning, before daybreak, Jesus goes out from the house to a solitary place for refreshment and prayer; and when the friends find him there and try to take him back, he bids them go with him into the next towns where, also, he must give the new Message. There follows a Galilean tour, of the details of which we know nothing. The incident of the leper, with the resultant undesired notoriety, seems to have closed the first tour through the towns of Galilee; after which there followed a stay in "solitary places," which could not remain solitary when Jesus was in them.

(2) A modern instance:—Some years ago, a man named Schlatter, who was staying in the mountainous country near Denver, was reported to be curing by his touch the

people who came to him. Crowds went out to see him. Many who had illnesses claimed to be cured by him. Some people carried away handkerchiefs, or bits of clothing, and asserted that these articles healed many of those who touched them. Use this illustration, or some other of similar character, to impress the class with the fact that the power to benefit those who are ill by a touch or a word was not a quality unique in Jesus. Every age, every country, has such accounts. Others when Jesus lived were able to do similar things. He tells us so himself in his retort to the Pharisees who accused him: "If I by Beelzebul cast out demons, *by whom do your sons cast them out?*" (Sec. 41.) Think of the reasons which would induce people to go to see and hear one of whom these reports were given. (a) There is always the desire for betterment; the feeling, "If some one else can be helped, why not I?" (b) To this is added a faith in the unknown possibilities of our world which is in truth faith in God. Just as the force of electricity was in our universe many centuries before men learned that it was there or how to use it, so it is possible that other forces may be at work about which we may learn, which will benefit mankind. "Let us see if this man has some such power, greater than that which others have learned to use." (c) The influence of "the crowd" is very great; what attracts many and gains notice is for that very reason appealing. The real difference, then, between a modern instance and the accounts of healing by Jesus, is *the way people have learned to look at what happened*. In those days, such occurrences were thought to be miracles, that is, something done contrary to law. Now, we try to find the law, or the cause, unknown before, which explains the occurrences. We learn to see the daily miracles of growth, of love, all the things that are new and mysterious and wonderful in life. Our gospel story is not a series of inventions, of great things "made up" by the writers to give glory to the memory of Jesus. We may recognize the basis of fact, and the awe and wonder in the accounts, allow for natural exaggerations, and admit the power which Jesus

possessed, while not accepting the attitude of mind or the explanation of the events given by the writer who recorded them. Can we see through these accounts the real Jesus, the man of power, the friend of those needing assistance, the glorious, devoted soul who helped them as he helps us to understand what God is like? Let us try.

Lesson Development. Teaching the lesson will consist in making sure that the pupils know the events, that they take a simple, rational view of them while retaining the charm of the picture, and that their interest in the story of Jesus is advanced by the account of the beginning of his work and the comradeship of his friends who were also disciples. The home into which he was welcomed, with its members ministering to Jesus in his hours of rest and leisure, furnishes the wholesome condition for his own life; the growth of his work and the securing of friends who would work with him opened a horizon of boundless possibilities. These make the best elements in every life,—the home with its satisfactions, the vision of a great work to do, with its allurements and its strong summons to the soul.

"These two his blessedness complete,
A home and a horizon."

(Lucy Larcom.)

A study of the pupils' Note Book will show you how to develop the lesson so as to make possible the work they are to do as their part in the lesson hour.

A suggestive illustration for the idea of possession by demons may be found in Stevenson's story of *Dr. Jekyll and Mr. Hyde*. (Do not try to tell the story. Refer only to the point that the same man showed noble qualities at one time and base ones at another.) The story makes us realize that there are tendencies in each one of us, some with great possibilities of good, some which might develop into something evil and repulsive. Paul said, When I would do good, evil is present with me. May not a recognition of this fact,

as well as certain adverse physical conditions, have been the germ of the belief in demoniacal possession?

The experience of boys and girls will help them to understand the incident of Peter's wife's mother. They have had little illnesses, not serious but trying, and know well how much real healing and comfort lies in the ministry of the mother, in the strong and comforting touch of the doctor's hands. Jesus came to the bedside of the woman with even more of that healing which a consecrated spirit may bring. Is it any wonder that in a short time the woman who had been helped was able to rise and minister to the needs of Jesus?

The lesson gives the opportunity to show how often the Divine Life which is ever present in human affairs turns adversity into blessing. John put into prison! How needless, how tragic seems that sudden ending of a great work! But that very event was the beginning of a still greater message to the world. It was when John could no longer speak to the people that Jesus felt impelled to give his own word, to begin his wonderful ministry.

The Close of the Lesson. What shall we remember as the most impressive scene in this section of the story of Jesus? There is much that is compelling,—tender ministry in suffering, service for those in need, happy association with friends in their home, the beginning of a great work. But I like best to think of that picture of Jesus starting out a great while before the work of the day began, to go to a quiet place alone and pray. Here was a great human experience of communion and worship. His heart would know what ours, too, would feel:—

“Alone with thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with thee in breathless adoration,
In the calm dew and freshness of the morn.”

It was from such communion with God that Jesus drew the strength he needed for the days of service which followed.

Lesson Assignments.

Very likely the work in the Note Book will need so much time at this point that it may seem best not to give out any other special work to be done before the next lesson except the short verse to be memorized. Try not to make these lessons seem a task, but rather an opportunity for real enjoyment, for feeling the charm and power of the life of Jesus and the beauty of the story, which, brief and imperfect as it is, tells us all we know about him. The following verse is to be memorized:—

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

(John G. Whittier.)

Ask the pupils if they can find at home in Whittier's Poems or in a hymn book the verses from which these lines are taken. The hymn begins "Dear Lord and Father of mankind."

Note Book Work.

Let the pupils bring up any part of the work suggested for previous lessons for which time has not before been found.

There should be entered on p. 10 the picture by Hole, and what it suggests about Jesus should be written on the page. Insert picture and names on p. 11.

Members of the class may now begin to make a list on p. 12 of the events in the life of Jesus thus far studied. This should be added to from time to time as the lessons proceed. Do not attempt to have the lists uniform. Some will remember more incidents than do others. What each can recall, or will take pains to look up in the *Gospel*, will prove a test of attention, interest and application.

STRIKING LITERARY EXPRESSIONS.

In the morning, a great while before day.

I will make you to become fishers of men.

All the city was gathered together at the door.

PICTURES WHICH MAY BE USED.

| | |
|--|-----------------|
| Hole: Sabbath Evening in Capernaum. | Group III, 219. |
| Zimmermann: Jesus and the Fishermen. | Wilde, 47. |
| Tissot: Calling of Peter and Andrew. | 15. |
| Tissot: Man with an Unclean Spirit. | 21. |
| Tissot: Healing Peter's Wife's Mother. | 22. |
| Tissot: Healing the Sick in the Streets. | 32. |

Chapter II

A GREAT WORK BEGUN

THE SCENE AND SITUATION. The work of Jesus proceeds, in the lessons of this chapter, through a period of growing popularity and the beginnings of opposition. It is set in outdoor surroundings which should help make it attractive; and its high lights are made more intense by the sharp shadow which the death of John throws into the picture.

The house in Capernaum where Jesus made his home is the scene of one of the healing episodes and of part of the teaching. For the scene of John's death we are carried East of the Jordan, to a huge fortress containing both a castle and a prison.

THE MATERIAL. *The Gospel of Jesus*, from Sec. 14 to the end of Sec. 43. Bible references covering the same material are given with each lesson.

LESSON AIMS. (1) To intensify in the minds of the pupils the picture of Jesus as a great teacher and healer, and as the friend of the friendless. (2) To teach the *worth of every human soul* as one of the great lessons taught by Jesus in his message and by his life.

NOTE BOOK WORK. A method of dividing the work for this chapter is suggested with each lesson; but any part of it may be omitted, or the whole of it done at once as a review of the four lessons, at the discretion of the teacher.

LESSON 5

JESUS AS HEALER AND TEACHER

Bowen, **The Gospel of Jesus.** Sections 14-16, 20-24, 29-34.

14. The Paralytic Cured. Mk. 2:1-12.
15. The Call of Levi. Mk. 2:13-17.
16. On Fasting. Mk. 2:18-22.
20. Beatitudes. Mk. 3:13; Mt. 5:3-9; Lk. 12:32; Mt. 13:16-17.
21. Parable of the Importunate Widow. Lk. 18:1-7.
22. Of the Importunate Friend. Lk. 11:5-8.
23. The Fatherliness of God. Mt. 7:9-11.
24. Ask; Seek; Knock. Mt. 7:7-8.
29. The Light that Shines. Mt. 5:14-16.
30. The Light of the Eye. Mt. 6:22-23.
31. The Mote and the Beam. Mt. 7:3-5.
32. Judge Not. Mt. 7:1-2.
33. The Golden Rule. Mt. 7:12.
34. The Lord's Prayer. Mt. 6:7-13.

We begin, now, to see Jesus gaining popularity from his message and to note the power with which he gave it. He uses every available place for teaching the people and arousing his hearers to the importance of his message. As so much of his talk to his hearers was given in outdoor situations, that feature is here emphasized to some extent, although the lesson itself includes not only the wayside teaching, but shows us also, in its first section, the group in Peter's house when the paralytic was healed. Then we see the multitude assembled on the shore of the lake where the fishermen do their work. The setting for the beatitudes and the other teachings given to the disciples is the "high mountain."

INFORMATION FOR THE TEACHER

Return to Capernaum. (14) Following the Galilean tour and the sojourn in a solitary place, Jesus and his friends return to the home in Capernaum and make a somewhat extended stay in the city by the lake. The "house" in which the "speaking the word" was begun and where the paralytic was healed was no doubt Peter's. The breaking up of the roof to let the patient down was a simple process, where the roof consisted merely of a thatch of grass or mud laid on the beams. We may remember, too, that Jesus the carpenter could easily help Peter make the needed repairs afterward. The command "Take up thy couch" will be readily understood by the pupils when they know that it was the sleeping rug, easy to roll up and light to carry.

Jesus assured the paralytic who lay on the rug before him that his sins were forgiven. This displeased the Pharisees. But was it not just what John the Baptizer had done before, with his "baptism unto repentance and forgiveness of sins"? Jesus no doubt knew the man, was assured that his repentance was sincere, and had the right to say to him that God had forgiven him. So may any son of man who has real insight declare to the soul that truly repents.

The call of Levi. (15) Another friend and follower is secured by Jesus; not a fisherman this time, but a tax collector. (The pupils must learn to recognize this disciple also by his two names, Levi and Matthew.) Perhaps an illustration will help the children to realize how the Hebrews of the time of Jesus looked on any of their number who were willing to collect from their own countrymen the tax imposed by the Romans. Take any modern country on whom a tribute has been levied, or imagine such a tax on your own State imposed by an invader. Then suppose that one of the members of the community is willing to collect the tax and receive pay for the task. Can you think how his countrymen would feel toward him? Something like that the Jews felt for Levi and others who did that work in Capernaum. "Tax-gatherers were driven out of respectable society.

They could not act as magistrates, or even give evidence in court. With such persons intercourse was tacitly forbidden. If a rabbi visited them, and accepted their hospitality, he excited astonishment and scorn." (Carpenter.)

You can see what courage it took to be the friend of a tax-collector. Jesus attracted Levi to his cause, a disciple who not only became himself one of Jesus's followers, but interested many others of his own sort in the new Message through a feast at his house. Here is another fine human touch, the bit of social life in which Jesus shared. No doubt they talked about great and important matters, and had a good time as well.

The Pharisees' Protest. In their protest to the disciples of Jesus concerning his custom of eating with tax-gatherers and sinners, the Pharisees illustrate the feeling of certain people everywhere against associating socially with the "lower classes." Jesus was not only teaching these outcasts of society, but he was the chief guest at a feast in the home of one of them. This scandalized the socially and religiously respectable leaders of the time. The famous answer of Jesus seems to imply that he felt that he could "call" sinners as effectually through human association and influence as by preaching to them.

Fasting. (16) John was an ascetic, enjoining religious fasts on his disciples as the Pharisees did; Jesus, though he began his new work as a disciple of John, soon freed himself from some of the formalities and ceremonies common in his time. Again we have a winning human touch, a bit of insight into the real life of this leader and his friends: they were happy in their friendship, in their common aim, in their work together for the new Kingdom. The happiness made part of their religious life. Jesus rightly recognized joy as part of religious experience. It is as if he said in reply to those who questioned, "Why should my disciples fast, and seem to mourn, when we have our happy religious fellowship?"

The Teaching. (20-24; 29-33) The beatitudes constitute the most famous part of the teaching of Jesus. (For

the form here given, consult the "Notes," p. 147.) The pupils have, no doubt, memorized the longer form of the beatitudes earlier in the course. Here the attempt is to present what Jesus probably said to his disciples. The sentence "Fear not, little flock" is one which is always dear to children and they learn it easily. Sections 24-25 give one of the famous passages of the Gospel.

The brief sayings in the later sections are a form of proverb which would easily catch the attention of the people and stay in their memories. These proverbs were, no doubt, sayings which the disciples themselves could use in their teaching when Jesus sent them out to declare the new Message. (See lesson 12.) Note the use in these brief passages of familiar objects to illustrate spiritual truth. The sayings about the lamp and the stand, the bushel, the bed, and the measure, may have been uttered with these articles in sight. The "mote" which might be caught in the eye was the little particle of dust which could be seen dancing in the sunlight, while the "beam" was one of the timbers of the house.

The Prayer. (34) The "Lord's Prayer" as used in our churches does not follow exactly the form which is given in any one of the Gospels. It has been expanded and developed from these, and the longer, liturgical form, which has been made familiar to us by church use, is of great value. In this shortened form in Section 34, we get nearer to the original given by Luke, from which the others were expanded. The climax of Jesus' instruction to his disciples is in teaching them to pray.

TEACHING SUGGESTIONS

There is less action in this lesson, so the pictorial setting should be developed. The pupils need to be helped to see Jesus teaching everywhere, to think of him as one

"Whose sermons were the helpful talks
That shorter made the mountain walks."

The land, the customs, and the various articles in the homes

referred to in the teaching of Jesus furnish good illustrative material.

Openings. (1) A good treatment of this lesson would consist in making comment upon the Gospel text, asking questions, and giving illustrations as the reading proceeds. In that way the reading of the story and the teaching of the lesson go on side by side. It would be a serious mistake to make the lessons uniformly of this character. Variety in method and treatment must be constantly studied.

(2) Show the picture by Hole and see if the pupils can tell what it represents. Notice that the main part of the scene is on the roof of the house and that only a glimpse of the room below, where Jesus stands with the crowd about him, is given. If the story of the paralytic is not clearly recalled by the class from the reading in Lesson 1, it may be looked up and then told, as part of the recitation, by one or more of the members.

Lesson Development. Note the facts of the lesson which you wish to have remembered: healing the paralytic, the calling of Levi, the feast at his house, the protests of the Pharisees, the question by John's disciples and its illustrated answer. Have clearly in mind, also, which of the teachings you wish to emphasize. The attention of the pupils should be called to the beauty of expression of some of these passages from our Gospel. The climax of the teaching period should come with the reading and consideration of the prayer given by Jesus at the request of his disciples.

Help the class to see the different ways in which Jesus gave his message and how effective these ways were. (1) By stories (parables). (2) By poetical expressions in a form easily remembered, like the beatitudes which all begin with the same word. (3) In proverbial sayings such as "Salt is good," "Judge not that ye be not judged," and many others. (Can the pupils find some of them?) (4) By questions, which appealed to the knowledge of his hear-

ers and so made them take part in the teaching process, or stimulated their thought, sometimes bringing confusion to his opponents.

The references to Lourdes and Trèves and St. Anne de Beaupré in the notes on the cure of the paralytic (Sec. 14, p. 144) offer a suggestion for some good teaching illustrations. The pilgrimages to these shrines, the claims of healing, crutches and canes seen there in such abundance, give some evidence of the continued work of a healing power manifested through religious faith. Have you yourself, have the pupils, known some one who has recovered from an illness and who claims the cure to be due to his religion? Have they seen the votive offerings at shrines? The author once witnessed a religious pilgrimage at the church of St. Anne de Beaupré near Quebec. Many crippled people, with diverse ailments, were in the throng. Some were brought in wheeled chairs by their friends. There was on that day no attempt at healing, unless allowing the people to kiss the relic, and touching with it foreheads or eyes or hands which were diseased, might be so construed. The shrine of St. Anne was heaped about with crutches, canes, braces, and other appliances. One supposes that the people who had used them had come to the shrine and gone away without them; but the author saw no one who claimed to have been healed there, and had no report from anyone who had gone away without a crutch as to his condition a day, a week, a year after the "healing" had been accomplished. Help the pupils to see that the same thing is true of our record of the cures performed by Jesus. Some of them no doubt were permanent; but were they all? What is essential to see is, that the power which worked through Jesus, both for spiritual quickening and physical healing, is never absent from our world; that it is ever and always at the service of humanity when the conditions are met; that

"All of good the past hath had
Remains, to make our own time glad."

Lesson Close. Let the class read, together, from the

Gospel the short form of the prayer taught by Jesus, as their own devotional service at the end of the hour.

Lesson Assignment.

For each pupil:—Write a letter, representing yourself as a boy or girl in Palestine, telling something you have seen which relates to Jesus. Address the letter to some one you know and keep that one in mind as you write. Do not try to use Bible language; tell the event as if you had seen it. (The following subjects—one only for each letter—are suggested. Let the pupils select from the list. It will not matter if two or more choose the same one, provided they do independent work. Space for this letter is given on p. 13 of the Note Book. Plan with the pupils how it is to be inserted. A letter sheet carefully written at home may be pasted in, to save the toil of copying. Ask to have the letter ready by the next Sunday; but ask for it, try for it, week after week, until each pupil has prepared it. Work of this sort constitutes a review; it is much better, as well as more interesting, than a review lesson in class.)

1. Standing on the river bank, hearing John preach and seeing Jesus baptized.
2. At the synagogue, the day Jesus healed the man.
3. Same, when Jesus healed the bent woman, when the discussion followed.
4. Imagine yourself hearing Jesus tell how he was tempted.
5. Scene outside the door of Peter's house, when many came to be healed.
6. Scene inside the house, when the paralytic was let down through the roof.

Note Book Work.

If the work on the first group of lessons for Chapter I is not completed, time may be given to it with this lesson. The list of events, for instance, can be used for a review of last Sunday's lesson.

Page 14 contains border drawings of some familiar articles mentioned by Jesus in his teaching. It will make the teach-

ing itself more impressive and better remembered if the pupils look up the references to these articles in the text. They should write after each number the name of the article and give the number of the section in which it is mentioned.

STRIKING LITERARY EXPRESSIONS.

They that are whole need not a physician, but they that are sick.

Is not the life more than food?

Consider the lilies of the field.

Good measure, pressed down, shaken together, running over.

PICTURES WHICH MAY BE USED.

Hole: The paralytic let down through the roof. 230.

Bida: Jesus by the Sea. Wilde, No. 539.

Le Jeune: Consider the lilies. Wilde, No. 67.

LESSON 6

THE SABBATH FOR SERVICE

Bowen, **The Gospel of Jesus**, Sections 17-19.

17. The Sabbath for Man. Mk. 2:23-28.

18. A Sabbath Healing. Mk. 3:1-6.

19. Another Sabbath Healing. Lk. 13:10-17;
Mt. 12:11.

The "authority" with which Jesus spoke, recognized by his hearers (Sec. 8), here becomes more apparent. He dares to disobey the traditions of his people because he sees a better way of honoring God and serving man. He is conscious of a principle long afterward put into apt phrase by Lucretia Mott, "Truth for authority, not authority for truth." Jesus was true to this flash of insight which came to him. He thought more of the needs of people than of old sayings and religious forms long used. So he dared to speak what he believed and to do what he knew to be right.

The first rumblings of that opposition which in the end destroyed the life of Jesus, but could not efface his word and work, are now heard, and his adversaries enter the scene.

INFORMATION FOR THE TEACHER

In the grain field. (17) The first Sabbath day incident may have occurred soon after the return to Capernaum; if so, it helps to fix the time as about the first of June, when the grain was ripening. The children will recall that for grain of this sort, wheat or rye or barley, we say not "ears" but "heads." May it be that the hunger of the disciples, which caused them to pull the heads of grain, hints at the poverty of the little group of friends? Or does it suggest the return in the early morning from a quiet retreat

where they had gone for prayer "a great while before it was day"? We can only guess. In answering the critics, Jesus referred to "what David did," just as now you and I might say, "Did not Jesus do this or that?" The account is found in I Sam. 21:1-6.

Ye pretenders. (19) The opposition of the Pharisees to Jesus because of his failure to observe all the ceremonial law, such as Sabbath observance, which made up so much of their religion, begins already to appear. When Jesus asked them if it was lawful to do good on the Sabbath, they "held their peace," that is, refused to answer. Can you not see their lips tighten, and a proud look come into their faces? No wonder Jesus was indignant with them. On another Sabbath day, when Jesus had healed the bent woman in the synagogue, it was the ruler of the synagogue who protested, voicing no doubt the feeling of others. For Jesus addresses them with the startling words, "Ye pretenders!" which meant that their religion was a mere outward form, when it should have made them kind of heart and eager to do good even on the day they called holy. When he spoke of the woman as "this daughter of Abraham" he appealed to their pride of race, and made sharp the contrast between the animals they would help on the Sabbath and this daughter of an honored line. The effect of his words was to divide those who heard; one small group, his "adversaries," were "put to shame," while the "crowd rejoiced."

Reasons for the Opposition of the Pharisees. These religious leaders among the Hebrew people were loyal to the faith they had inherited. They lived by the law and expected others to do the same. They were conservative and conventional, eager to preserve what the past had transmitted to them. Jesus came with a new vision and a new message. They looked at the law and the religious tradition; he looked at the needs of the people. They hoped for a time when the outcast Jews, those who were not "orthodox" in their ideas and practice, should become Jews submitting strictly to the letter of the law. He worked for the

coming of the time when the people should have clearer ideas of God and his Kingdom, and come into fulness of life and true happiness.

This lesson and the preceding contain the passages from the Gospel which reveal the charges made by the Pharisees against Jesus. (1) Blasphemy. This is brought out in the cure of the paralytic (Sec. 14) when Jesus told the man his sins were forgiven. The ritualistic Pharisees believed that repentance was not enough, that God required from the sinner some form of penance. (2) That he associated with sinners. (Sec. 15.) (3) That he failed to observe the Pharisaic custom about fasting. (Sec. 16.) (4) That he did not obey the elaborate Sabbath laws which they regarded as fundamental.

The Pharisees were honest and sincere in their opposition to Jesus. By them the ceremonial law had been exalted to a position of highest authority. They failed to understand that Jesus was interpreting a law written in the heart as the final authority, the "word of God." Is their attitude something like that of some deeply religious people today, who accept the Bible quite literally as the "word of God" and resent new translations, new arrangements of its contents and new interpretations of its meanings?

The Healings. (17-19) The way in which the healing power which Jesus possessed may be regarded has already been indicated in these lessons and in the notes to Bowen's *Gospel*. The two given in this lesson are quite similar. Both reveal a dominant personality, a power to give impulse to another's will, a use of suggestion to overcome a physical weakness. These things indicate a vital and renewing life in the universe which benefits human life. A God-saturated soul becomes God's minister to those weaker and less spiritually minded than himself.

TEACHING SUGGESTIONS

Call first for the letters assigned as home work. Reading them should make an interesting review. You will be

more apt to secure the letter from those who have not prepared it if you make them understand that it is a hard task, a real challenge of their ability and persistence. It is better not to praise those who have done the work promptly, but rather to call attention to points of excellence in the letters themselves. Your attitude of expecting that work you assign will be done will in this way be made evident.

Lesson Openings. (1) The point of contact may easily be made by considering first what the pupils like to do, and think it right to do, on Sunday. Notice the change from the Jewish Sabbath (Saturday) to the Christian day of rest and worship (Sunday). Ask about possible Sunday recreations—riding, walking, picking flowers, playing games, visiting—choosing the one which best fits your class. Ask about work on Sunday,—household tasks, cleaning up the yard, making something with tools or needle, studying lessons for school next day; would the pupils do any or all of these things? If not, why not? Do not encourage or prolong a discussion if differences of opinion are revealed, but help them to see and state the real object of the day set apart for the special development of the religious nature. Then bring Jesus' Sabbath day before them by the contrast: You would pick flowers on Sunday if you were walking in the field or wood; do you think you would do it if the rules of your church said you should not? if your neighbors, especially those living in that finest house in town, would think you very wicked if you did? This helps them to understand the condition in which Jesus and his followers were placed. It emphasizes the difference between obeying religious customs as a matter of form, or refusing to obey them because of the spirit of religion in the heart. It helps them to see that obedience to church rules does not constitute religion.

(2) Begin with a review question, addressed to some one member of the class: Can you tell me what story of a healing performed by Jesus we had in last Sunday's lesson? [Such review may be used occasionally and is

then effective. It is, unfortunately, the too-common method of beginning a lesson. Guard against the easy, careless uniformity which always opens the work for the day by asking what the lesson was about the week before. Besides being tiresome and monotonous, it may give the erroneous impression to both teacher and pupils that the chief object of teaching the lesson is to have it remembered. That is, indeed, part of the end sought, but by no means the chief one.] When the story of the paralytic has been given, refer to the two healing incidents in the present lesson, and use them to increase the vividness of the mental picture of Jesus by the pupils of the God-given power which Jesus possessed. Little explanation of these events will be needed; the pupils will see in them wonderful, perhaps unexplainable occurrences, but will not call them miracles unless taught to do so. All their training in school and in the modern attitude and opinion, teaches them to believe that some explanation of such events is possible, even when they do not know what the explanation is.

Development of the Lesson. Your lesson plan may take one of several forms. Three are here suggested. (a) Begin with the second opening. Be sure that the pupils know how many and what healing incidents are here recorded, and can describe them. Use so much of the explanatory material as will help them to understand the events in some measure and to realize them vividly. Make the aim of your development the helpful service Jesus was rendering, how he seems to be always doing kind things. Then lead to the idea suggested for the lesson close, and to the pupil's work on the lesson in the Note Book. (b) Begin with Opening I, making the aim from the first Jesus's way of keeping the Sabbath day and the principle of religion which he declared concerning it. Great ideas as well as great deeds further human welfare. What Jesus thought and said, as well as his helpful deeds, made him a supreme power for good in the world. (c) It

may seem wise to you to begin with the reading of the text, stopping after each paragraph to ask questions, to make suggestions, to offer explanations when needed. Either of the suggested openings might then be used as part of the lesson development, and either aim chosen. The one essential thing is to have a plan of development and an aim in your mind, and to lead the pupils in that direction. The lesson should be so planned that the pupil's work in the Note Book becomes a natural part of it, and emphasizes the thought you have tried to convey.

The Close. Finish the period of reading and instruction by reference to the commandment which Jesus interpreted in a new way. It should have been learned earlier in the course; for review, have the one line recited in concert:—

Remember the Sabbath day, to keep it holy.

Following the hand-work, the lesson hour may be finished by reciting together the last two lines on p. 15 of the Note Book:—

Two things consecrate a day: sincere thought, and service.

One holy day, to help me keep the other six holy.

Lesson Assignments.

The teacher will determine whether it is best to ask for any home work at this point. In general, it is better to assign some task relating to lessons already taught, than to ask for work in advance. The pupils are then more nearly on a level as to possible achievement.

Some account of Lucretia Mott may be desirable, and may be given to one or more members whose home conditions and training would make its achievement possible.

The omitted parables in Chapter II may be assigned for home reading and report.

Memory work on the Teachings in Chapter II, either new or review work from earlier years, may be given if desired.

Keep a record of assigned work, and do not fail to call for it the next Sunday.

Note Book Work. Insert on p. 13 the letter assigned for home work.

Answers to the first two questions p. 15 will be easy. For the third, the pupil should be able to write the verse from memory. In the lesson period you will have taught what Jesus did or permitted on the Sabbath: he "entered into the synagogue" (i.e. went to church); he allowed his disciples to procure food; he did deeds of helpfulness to those about him; and he taught others as he had opportunity. This instruction will enable them to make the list required for the fourth blank space.

The last topic on the sheet requires a personal answer, and should of course express the pupil's thoughts in his own words.

STRIKING LITERARY EXPRESSIONS.

The saying of Jesus in answer to the Pharisees has become a religious classic:

The Sabbath was made for man, and not man for the Sabbath.

PICTURES WHICH MAY BE USED.

Doré: Jesus and His Disciples Going Through the Corn Field.
Wilde. 63.

Doré: Jesus in Prayer.
Wilde. 535.

LESSON 7

A PROPHET AND MORE THAN A PROPHET

Bowen, *The Gospel of Jesus*, Sections 35-39.

35. A Gentile's Faith. Mt. 8:5-10.

36. John Baptist Imprisoned. Mk. 6:17-20.

37. John's Message to Jesus. Mt. 11:2-6.

38. Jesus' Estimate of John. Mt. 11:7-11, 14.

39. The Execution of John. Mk. 6:21-29.

The first scene in this lesson takes Jesus back to Capernaum, and brings out through the story of healing the centurion's boy the great faith of a Gentile. All the rest of the lesson material relates to John the Baptist: the high tribute paid to him by Jesus, and the story of his death. Both parts of the lesson show the unbelief and opposition suggested by the title to Chapter III, in the *Gospel*. The unbelief of the Jews is indicated by the comment of Jesus on the centurion's faith; while the opposition which destroyed John threatens also the work and the life of Jesus.

INFORMATION FOR THE TEACHER

The Centurion. (35) This is the title for a captain or commander of a military company, usually of one hundred men, the sixtieth part of a Roman legion. The man was, no doubt, a Roman. The word translated "my boy" suggests a term of endearment and may mean either son or slave. Luke takes the word in the latter sense. This centurion knew both how to be obedient to authority and how to exert it. He thinks of Jesus the "Rabbi" or "Master" as having authority over spirits who do his bidding. As has been pointed out before in these lessons this was a common belief of the time. Therefore Jesus may "say the word" and it will be enough. Jesus commended

his great faith and in doing so pointed out how much it exceeded the faith shown by his own countrymen, the Jews.

Herod the Tetrarch. (36) This is Herod Antipas, one of the sons of Herod the Great, who was tetrarch of Galilee and Perea. He had been greatly offended at John's outspoken condemnation of his marriage with Herodias. The form of his reproof indicates that his words were addressed directly to the ruler himself. Great as was Herod's anger against John, it was held in check by two fears: (1) What the people who believed in John as a prophet might do. (2) His own superstitious fear of some possible supernatural power which John might possess. Herodias, who was also angry at John, was not stopped by these considerations. She was determined to have revenge and found a way.

John in Prison. (37) The place was Machærus, east of the Dead Sea in Perea. It was a great fortress, second only to Jerusalem itself, situated on a high ridge of land. The castle was at one end of this ridge, the prison at the other. Although this man of the wilderness was held a prisoner, he was allowed to see his friends and disciples, and he heard through them of the work of Jesus. The question he asked by means of two of these disciples employs a term in current use at that time, the "coming one," meaning the expected prophet or religious leader. Notice that this question asked by John gives evidence against the idea suggested in Matthew's Gospel that when Jesus came to John for baptism, he recognized him as the Messiah.

The Answer of Jesus. (37, 38) No direct answer to John's question seems to have been made. Instead he directs John's disciples to tell him what they see and hear, and then quotes the words of their Scripture. These passages (found in Isaiah 42: 6-7; 61: 1-2), were familiar descriptions of the results which should attend the preaching of one sent from God. They relate to spiritual events, but spiritual events have also physical results as some of the cases of healing show. The inference that John may draw

is that Jesus, like himself, is one upon whom the power of God has been poured out as their Scripture promised. The sentence which follows the quotation seems to have been addressed quite as much to the assembled people as to John. It may indicate that Jesus heard, among the crowd, some comments adverse to the great prophet. There are always some who doubt the power of a great man at the time when adversity has overtaken him. The people are finding some occasions of stumbling in John. Jesus points out that the same might be found in himself as well if they are looking for causes for complaint. His passionate defence of John which follows immediately, also suggests some murmuring in the crowd about that great prophet.

“What did you expect from John?” he asks in his striking sentences; “A reed shaken with the wind?”—that is, did you expect him to be a courtier, a time-server, one who would say smooth words to Herod? Notice the aptness of his illustration, since the reeds which grew at the edge of the river were always in sight where John was preaching and baptizing. (See p. 21.) Notice, too, how hearty are the words of commendation which Jesus bestows upon John. He points to him as the great expected prophet, the “Elijah that was to come.” Two qualities in Jesus are revealed in his out-spoken defence of John: a sincere spirit of co-operation which made him willing to put another religious teacher above himself, and a fine courage in defending John when he was in adversity. Herod had put John in prison because of his public utterances; there was danger also that Jesus might share the same fate, but the possible danger did not keep him silent.

Herod's Birthday Supper. (39) The feast given by Herod to celebrate his natal day was very likely held at the castle at Machærus; if so, John was in the dungeon near it. The story in Section 39 is one of the most dramatic in the Gospels. The influence of popular transmission of the story of John's death is seen in certain minor touches, and will interest the teacher if not the pupils. Unlike most Gospel narratives, this one is more expanded in Mark

than in Matthew. Herodias was the wife of Herod's half-brother, Herod Boethus. Her daughter is pictured as a young girl in the story, but history records the death of her second husband only five years later. The phrase "to the half of my kingdom" reflects the influence of such Jewish literature as the book of Esther; for Herod was not possessed of a kingdom, but ruled as the agent of Rome. These elements, as the "Notes" (p. 152) point out, do not make the story unhistorical. Very likely tradition preserved the essential facts concerning Herod's change of purpose, the real reason why he came to the decision to put John to death.

TEACHING SUGGESTIONS

The value of reading the *Gospel* text in class can hardly be over-emphasized. The openings for the lesson are suggested on the supposition that such reading has just taken place. When the text has been read on a preceding Sunday, review of it should be made by questions at the beginning of the lesson period.

Openings. (1) It may be well to open this lesson with a study of the map. Jesus is in Capernaum, but the stirring events which relate to John are taking place in Perea. The name Perea means "on the other side" (of the Jordan). Locate Machærus and as a review have the pupils point out all the places associated with John the Baptist. (2) You will know each pupil and know the recent events and prospective happenings in their lives well enough now to enable you to determine whether the idea of a birthday party will be a good point of contact. It should not be dragged in. The children will have an apperceptive basis for the picture of Herod's feast without any immediate reference to their own parties. However, if one member of the class is bubbling over with delight over a birthday celebration, it does no harm to use that vital interest as a means of leading up to the lesson in hand.

(3) Follow the reading of the section which describes the

death of John with an abrupt question which asks whether one ought in all cases to keep his promises. Herod did his dreadful deed because he had made a promise and sworn to keep it and he would not break his oath. Try to get at the real thought of the pupils. If any of them think that promises should in all cases be kept no matter how serious the results, do not oppose the idea as if they were wrong in holding it. Ethical standards and ideals are being formed, and a lad's sense of honor in standing by his word may depend on your treatment of his point of view expressed concerning Herod. If one *does* think that a promise once made must not be broken, how great care is needed in the making of promises, especially those which involve unknown elements as Herod's did.

Lesson Development. Here is another opportunity to bring John the Baptist vividly before the pupils. Help them to see his power and his sturdy righteousness. They may be helped to find in the lesson text the common people's opinion of John (Sec. 36, line 9), Herod's opinion (Sec. 36, line 10), also the attitude of the tax-gatherers and Pharisees (Sec. 38, last sentence). Bring out also the contrast of the palace and the prison which was so near to it. As no part of the fortress at Machærus now remains, it is not possible to use a picture of it, but pictures of other celebrated palaces and prisons may well be introduced. The Castle of St. Angelo in Rome, the Bridge of Sighs with the palace at one end and the prison at the other, and the Bargello in Florence will furnish good illustrative material. The courage and coöperation of Jesus should be emphasized; both these qualities are here shown.

The tragedy of the story of John's death need not be avoided. Boys and girls of thirteen know that life is not an easy thing, that there is much sadness and death in the world, and that disaster has often come to one who is brave enough to speak the truth. They will dwell less on the sad death of John in their thought than on his heroism and his faithfulness to his message, even though it led to his

death. The beauty of religion is best brought out when it can be shown in contrast to these darker episodes, when it is made to appear, even to the young who lack the deep experiences of life, as the power that comforts and consoles and makes faithful.

Lesson Close. Lead the lesson for its closing period to the thought of loyalty to one's faith, even though a loved leader may have fallen and the darkest hours have come. The lesson will then end with a spirit of exaltation and courage, and not with sadness and depression.

Lesson Assignment.

Ask one member of the class to look up the wicked wife of a King in the Old Testament (Jezebel), of whom Herodias reminds us. Another may write a report of the lesson for today. Let one or more of the rest make lists of the incidents in the life of Jesus thus far studied. If possible get volunteers for all this work. Home work is better done when done willingly.

Note Book Work.

Page 16, of the Note Book, which refers especially to this lesson, again contains an outline map. Have the places named below it inserted, the heights indicated, and everything which brings out the ministry of John recorded upon it.

STRIKING LITERARY EXPRESSIONS.

What went ye out to behold? A reed shaken with the wind?
Yea, I say unto you, and much more than a prophet.

Sidelights.

Great Prison Events. John Bunyan in prison writing "Pilgrim's Progress." Savonarola in the tower of the Palazzo Vecchio in Florence.

LESSON 8

ANSWERING HIS ACCUSERS

Bowen, **The Gospel of Jesus**, Sections 40-43.

40. Pharisees Slander Jesus. Mk. 3:22; Mt. 9:32-34.
41. Jesus Condemns Evil Speech. Mk. 3:23-30.
42. Parables of the Lost Sheep and the Lost Coin. Lk. 15:1-10.
43. Parable of the Loving Father. Lk. 15:11-32.

It was a hard situation in which Jesus found himself. The members of the synagogue, who were the religious leaders of his nation, were his opponents. Yet he saw that it was only by showing the hindrance to real religion which came from their rules of formalism that the true spirit of religion was to be advanced. The hardest task of the reformer is the need to oppose the people who "mean well," and who may be trying to live the religious life. New movements in religion bring accusations and reproach; but the accusations may be answered, the reproach prove unfounded, and truth and right be advanced. Did it not bring joy to the heart of Jesus, think you, that some of his hearers believed him, and appreciated the work he was trying to do?

INFORMATION FOR THE TEACHER

The Dumb Man. (40) Some nervous disorder which inhibited the man's power of speech is described in terms of the belief of the time as "possessed by a demon." Again Jesus exerted his wonderful influence, and the man spoke, while the crowd marvelled. The incident, slight as it is,

makes the starting point for the accusation by the Pharisees, that he had himself a demon greater than the one he cast out.

Beelzebul. (Bē-el'-ze-bul) Accustom yourself and the class to the new form of the word. This was another name for Satan. Can you not enjoy, as the multitude who listened must have done, the quick retort of Jesus, the keen way in which he turned these Pharisees' sharp words into nonsense? The illustration of the tree, and the sayings about the words one speaks, are notable utterances which children can appreciate, remember, and heed.

The Second Accusation. (42) Again the Pharisees slandered Jesus, not by what they said (that he received and ate with sinners), for that was true; but by what they implied, that in so doing he became himself a sinner, that he was defiled by contact with common people, and so was displeasing to God. In answering the charge Jesus told three stories to illustrate what he believed about the sort of spirit in man which was pleasing to God, and how he viewed his own work. These are the three parables of lost things.

The Parables. In the "lost sheep" illustration Jesus gives his conception of God's wish to save and redeem even the lowliest child of earth. In the "lost coin" he pictures the joy among the angels of God over one repentant sinner. In the longer story about the "lost son," the willingness of the loving father to receive him on his return, and the joy in the father's heart which expressed itself in the feast of merriment are used as symbols of God's attitude toward the repentant soul. This justifies the desire of Jesus to seek for the "lost sheep of the house of Israel," to give himself to the outcast and the despised; for so he was doing what caused joy in heaven. He is asking again the question attributed to him as a boy of twelve: "Do you not see that I must be about my Father's business?"

In this story of the father who forgives the wayward son Jesus is saying that God is love. His Jewish faith had given the same message long before: "Like as a father

pitieth his children, so the Lord pitieth them that fear him;'' "As one whom his mother comforteth, so will I comfort you"; but that idea of God had been overlaid with religious requirements and lost in the subtleties of the schools. Jesus brought it back into human thought, giving it new intensity and power.

Jesus' Method of Teaching. In using parables Jesus did not originate a new method. The same thing was done by other Rabbis. Jesus came using the approved methods of teaching, and was at first acceptable in the desk at the synagogue. His great power and skill is shown in using the parable so much better than the other Rabbis did. His incidents were true to life and perfectly adapted to convey the truth he wished to teach. These stories live, not alone because of their great religious value, but also on account of their literary excellence.

TEACHING SUGGESTIONS

Openings. (1) Does a great man always seem great to those who live in his time? Use some prominent man of the present and show what his critics, his opponents in another political party, say about him. The daily papers will furnish abundant material. Find some criticism of Lincoln or of Washington made by one of his contemporaries and see if the pupils could guess of whom that was said. All praise him now; but when he lived he had to bear criticism, reproach, unjust accusation. Even Jesus was not exempt. In this lesson we are to find two charges made against him, and see how he answers them.

(2) Ask who can name one of the by-products of kerosene oil? Use any local manufacturing establishment with which the class is familiar, to point out what is saved from something once thought worthless. A well-known example is the manufacture of aniline dyes from coal tar, the waste in the production of illuminating gas. Once thought to be worthless, the waste product has often proved more valuable than the original article. Men have learned to save the "waste" in business, to see how valuable it is. What

about the "waste" in human lives? Isn't it worth more to save that? Jesus made it his task and showed how it might be done; and he taught that God rejoiced over the results.

(3) The shepherd idea appears many times in our Bible. Start with the familiar one, the shepherd psalm, which the pupils may recite. There is a famous passage in Isaiah 40:11, set to great music in Händel's Messiah. The greatest of Israel's kings (David) was a shepherd in his youth, and the prophet gave him as the message of Jehovah, "I took thee from the sheep-cote and from following the sheep" (II Sam. 7:8). The "good shepherd" passage from John (10:14-16) may be looked up by the class and compared with this parable of Jesus.

Lesson Development. Interest in this lesson centres not so much around the deeds of Jesus as his words. There is little action, but much picture making. The work of the lesson period will consist: (1) In getting these three "stories of lost things" before the pupils in their fine literary form as the Bible gives them,—not retold either in your words or theirs. (2) In making sure they know the charges brought against Jesus and how the stories he told answered those charges. (3) In helping them to realize that Jesus' idea of God as the loving and forgiving Father is the very heart of the Christian faith. Bring out the idea that Jesus' care for the outcasts and the sinners is an evidence of his belief in the worth of the human soul. It is of too much value to be lost and wasted. By endowment every child of earth is a child of God, and any one who has the spirit of God in his heart must desire to help even the lowest to come into his inheritance.

Whatever you can do toward achieving these results is your task in the development of this lesson.

An illustration for the sayings about the tree and its fruits may be found in the work of Luther Burbank. He can, by his processes of helping plants develop, change the color or quality of their fruit; he can secure a thornless

cactus in place of a thorny one; he can help nature produce an edible fruit in place of a worthless variety. That is, he can make a poor tree into a good tree of its own kind. But he cannot make a corn stalk yield potatoes, nor a thistle bear figs. Each plant is true to its type. Under his skill, the saying of Jesus is seen to be true in the natural world, as it is in the realm of spirit; the good tree is the one that brings forth good fruit.

Lesson Close. Either use a class prayer, or recite in concert the closing verse of the parable of the lost sheep, or one of the shepherd hymns mentioned under "Added Teaching Material" below. Use your church hymnal, so that the pupils see that the work in their school is part of their church life.

Lesson Assignments.

If desired, have the Bible references concerning the shepherd idea of God assigned for home work to be reported on next Sunday.

William Ellery Channing and Theodore Parker, in their insistence on the divineness of human nature, make good material for home work. Biographies will be found in "Heralds of the Liberal Faith"; Channing in Vol. II, p. 118, Parker in Vol. III, p. 278. No. 1 of the "Great Leaders" leaflets (see *ante*, p. xxvi) gives picture and sketch of Channing, No. 2 of Parker. A picture of the Channing statue opposite Arlington Street Church, Boston, may be found in *The Beacon*, Vol. III, No. 22.

You may ask to have one of the stories of lost things written at home in the pupil's own words, to be inserted in Note Book.

Note Book Work.

The double lists of names for the parables, p. 17, should be entered. Let the pupils choose their own terms. "The Ninety and Nine" would make as correct an answer as "The Lost Sheep." Their second list should give in their

own words (1) God's love for the lowly, (2) Joy in heaven over the repentant sinner, (3) The loving father. By their answers you will know whether the meaning of the parables has been impressed on their minds. "The Shepherd Thought of God" may include one or more of the Scripture references, or a verse of hymn or poem.

PICTURES WHICH MAY BE USED.

| | |
|--------------------------------------|------------------------------|
| Molitor: The Lost Sheep. | Wilde. 102. |
| Artist Unknown: The Ninety and Nine. | Thompson, 756b. |
| Millais: Lost Piece of Silver. | Union Press, 71, Wilde. 103. |
| Tissot: The Prodigal Son. | 69. |
| Doré. The Prodigal Son. | Union Press, 13, Wilde. 104. |
| Molitor: The Prodigal Son. | Wilde. 105. |
| Dubufe: The Prodigal Son. | Wilde. 106. |

STRIKING LITERARY EXPRESSIONS.

[There are such numbers of these in the present lesson that the best two or three are a matter of individual taste. Will not the teacher make a list for reference in class or ask the pupils to choose?]

Added Teaching Material.

Two well-known and much loved church hymns relate to this lesson-material:

"The Lord is my Shepherd, no want shall I know."

"The King of love my Shepherd is."

A striking form of the Parable of the Lost Sheep is found in the following dialect poem:

DE MASSA OB DE SHEEPFOL'

De massa ob de sheepfol'
 Dat guard de sheepfol' bin
 Look out in de gloomerin' meadows
 Whar de long night rain begin.
 So he call to de hirelin' shepa'd,
 "Is my sheep, is dey all come in?"
 Oh, den says de hirelin' shepa'd,
 "Dar's some, dey's black an' thin,
 An' some, dey's po' ol' wedda's;
 But de res' dey's all brung in,
 But de res' dey's all brung in."

Den de massa ob de sheepfol'
 Dat guard de sheepfol' bin
 Goes down in de gloomerin' meadows,
 Whar de long night rain begin.
 So he le' down de ba's ob de sheepfol',
 Callin' sof', "Come in, come in!"
 Callin' sof', "Come in, come in!"

Den up t'ro' de gloomerin' meadows,
 T'ro' de col' night rain an' win',
 An' up t'ro' de gloomerin' rain paf
 Where de sleet fall piercin' thin,
 De po' los' sheep ob de sheepfol'
 Dey all comes gadderin' in,
 De po' los' sheep ob de sheepfol'
 Dey all comes gadderin' in.

(S. P. McLean.)

The thought of the verses below is a beautiful expression of the idea of God as the seeking Shepherd.

"O tender shepherd, climbing rugged mountains,
 And wading waters deep,
 How long would'st thou be willing to go homeless
 To find a straying sheep?"

"I count no time," the shepherd gently answered,
 "As thou dost count and bind
 The days in weeks, the weeks in months; my counting
 Is just—until I find."

(Anna Temple.)

The thought of God which Jesus enforced in these parables is strikingly presented in the following passage:—

"God is not the jailer of the universe, but the shepherd of the people. . . . Does not even the hireling shepherd, when a single lamb has gone astray, leave the ninety and nine safe in their fold, go forth some stormy night and seek the wanderer, rejoicing to bring home the lost one on his shoulders? And shall God forget his child, his frailest or most stubborn child, leaving him in endless misery, or prey to insatiate sin,—that grim, blood-thirsty wolf, prowling about the human fold? I tell you no; not God."
 (Theodore Parker.)

The worth of the human soul was emphasized by William

Ellery Channing in many remarkable passages. These are characteristic:—

“Let us not disparage that nature which is common to all men; for no thought can measure its grandeur. It is the image of God, the image even of his infinity, for no limits can be set to its unfolding.

“The view of great men is, that they are only examples and manifestations of our common nature, showing what belongs to all souls, though unfolded as yet only in a few. The light which shines from them is, after all, but a faint revelation of the power which is treasured up in every human being. They are not prodigies, not miracles, but natural developments of the human soul.”

Chapter III

MASTER AND DISCIPLES

(Notice the direction at opening of Chapter IV, concerning a possible change in the order of lessons in this chapter and the next. See also Introduction, page xvii.)

THE SCENE AND SITUATION. As a result of the rejection of Jesus by his family and friends there comes a closer intimacy with his own chosen followers. In Lesson 11, we have the first choice of three of the disciples, Peter, James and John, to be the companions of Jesus at a critical moment. They are becoming his intimate friends. At the same time he is training the Twelve both by private teaching and through his public talks and remarkable deeds, and soon sends them out to heal the sick and carry the new message. The lessons include their experiences and report.

Jesus is at this period at the height of his popularity and is becoming increasingly conscious of his great mission as one who might fulfill the nation's expectations of a Deliverer.

THE MATERIAL. *The Gospel of Jesus*, from Sec. 46 in Chapter III to end of Sec. 73 in Chapter IV.

LESSON AIMS. (1) To add to the pupil's idea of Jesus that touch of pathos which the rejection by his friends, and his failure at times to heal the sick and relieve their suffering, gives to his story. (2) To teach the value of prayer and faith as giving to us, as they gave to Jesus, power and serenity of soul.

NOTE BOOK WORK. This work is now so well established that some opportunity for self-expression in original work is offered.

LESSON 9

“HIS OWN RECEIVED HIM NOT”

Bowen, **The Gospel of Jesus**, Sections 46-50.

- 46. The Woman that Loved Much. Lk. 7: 36-48.
- 47-48. Counsel to Hosts and Guests. Lk. 14: 7-14.
- 49. Jesus' Mother and Brothers. Mk. 3: 20-21, 31-35.
- 50. Jesus in his Home Town. Mk. 6: 1-6.

In the passages chosen for this lesson, we find a friend of Jesus (Simon the Pharisee), his family (mother and brethren), and the people in his own home town, on the side of his critics. Opposition is always hard to bear. How much harder it seems when it comes from those near and dear, from whom sympathy and understanding are expected. The treatment accorded him by those nearest to him makes us understand the word of the Fourth Gospel concerning Jesus, “He came unto his own, and they that were his own received him not.”

In contrast with the treatment given Jesus by those who had long known him, we have the tender ministry of the weeping woman.

INFORMATION FOR THE TEACHER

Simon. (46) Jesus seems to have attracted by his teaching this one of the Pharisees, very likely a prominent and well-to-do man. To his house Jesus is invited to dinner. Unlike the other scenes of a social nature which our Gospel gives, this one is not a friendly relation with the outcasts of society, but with one who has position and standing. Notice that the name of this Pharisee is the same as the name of one of the leading disciples of Jesus, Simon (Peter).

Type of House. The oriental house was often arranged about a court which opened on a public thoroughfare. The place where the meal would be served was usually a raised platform above the level of the court, but entirely accessible to any passer-by. The woman who had heard that Jesus sat at meat in this house had only to pass into the open court to have the people who were partaking of the meal plainly in view and easy of approach.

Sitting at meat. (46) As is well known the upper class of Jews were employing, at the time when Jesus lived, the Roman method of reclining at meals. As Jesus reclined at meat, the penitent woman standing at his feet, wet them with the tears that she shed and wiped them with her hair. The story does not tell us who it was who thus ministered to the Master.

A woman . . . a sinner. The restraint of the story is marked. We are not told how the woman knew about Jesus. It is easy to suspect some unknown kindness which he had rendered to an outcast. All her tender ministry and her flood of tears suggests a heart touched to repentant sorrow by unexpected kindness. Perhaps she felt the slights put upon the guest in that no water for his feet had been provided,—a needed relief and refreshment to those who walked in sandals over the burning roadways in that hot country. To be assured that God would forgive her manifold transgressions opened the well-springs of her heart. The scene is one of the tenderest in the Gospel story.

Compare with this incident the one given in Sec. 128 (John 8:1-11). There Jesus distinctly points out that for the social wrong with which the woman is charged there are always two who are equally guilty. His kindness and assurance of forgiveness is bestowed on the one most wronged, most helpless, who had already given evidence of repentance. It is possible, as Jesus shows, to be kind and friendly to one who has done wrong while not excusing or condoning the evil.

Simon, who had been a neglectful host, criticises Jesus in his thought and, no doubt, his expression showed it.

He reasoned that if Jesus were a true prophet he would have known what sort of a woman it was who touched him. In telling the parable, Jesus points out to this haughty Pharisee that the poor woman, though sinful, had done for him a service which the rich man had failed to render. Simon, who might have been a real friend to Jesus, seems, if we judge this incident aright, to have turned against him.

The directions to hosts and guests, Sections 47 and 48, remembered from other sayings of Jesus, come naturally after this supper scene.

Teaching in Capernaum. (49) The popularity of Jesus' message among the common people is indicated by the crowds who came to hear him. That his own family did not accept his message is revealed in the attitude of his mother and brethren. They thought that he was beside himself, that is, out of his mind. So intent is Jesus on delivering his Gospel to his hearers that he is willing even to sever family ties in its interest. In place of the members of his family who discard his message, he accepts as his mother and his brethren those who hear the will of God and do it.

The Scene at Nazareth. (50) On returning to his native town, Jesus enters the synagogue, reads from the Scripture roll, and instructs the people. A synagogue was a place of worship constructed with a pillared portico, usually facing toward Jerusalem. The seats for men were on one side, those for women were behind the lattice on the other side. At one end there was an ark or cabinet, in which the Scripture roll was kept. There was an elevated platform with a seat for the reader or preacher. Any competent man, with permission of the ruler, might enter the synagogue as the teacher.

The question asked by his hearers concerning Jesus, "Is not this the builder?" is the one reference in the Bible which makes known to us the occupation of Jesus. As the names of four of his brothers are given and his sisters are mentioned, it is reasonable to infer that Jesus was one of a

family of at least seven children. The Scripture passage read by Jesus is suggestive of the vision concerning his life work which came to him at the time of his baptism. (See Lesson 3.)

TEACHING SUGGESTIONS

In reading the sections from the *Gospel* in class, it will be well to omit the last paragraph of section 49. It will frequently happen that some phrases are used in our Gospel narrative which while right for adults, cause confusion and embarrassment in a group of young pupils. The teacher will always be on the alert for these and take pains to omit them, or to summarize the paragraph for the benefit of the pupils.

Openings. (1) After reading the narrative begin immediately with the Note Books. The two pictures in the envelope which illustrate this lesson should be placed before each pupil. Question the class, and let them ask questions about each. One represents a dinner-party, the second is a church scene. Who was it that rejected Jesus in the first? who in the second? Was Jesus reading the Scripture or talking about it as the artist has here pictured him? How do you know? (See section 50, first sentence after quotation.) Develop the lesson by the question method, bringing out the real hardship of the position of Jesus and his heartache when "his own" did not receive him and his message.

(2) Many small towns and cities have had in recent years what is known as a "Homecoming week." They ask people whose childhood was spent in the place and who have gone to other sections of the country to return. Among the number there will be some who have gained wealth or fame or some distinction. The local town takes pride in their achievement. Are the people sometimes disappointed when they actually see those whom they had learned to think of as among the great ones of earth? Hawthorne's story,

“The Great Stone Face” gives some suggestive illustrations. When Jesus returned to his townspeople the fame of his teaching and his wonderful works had already reached them. Probably they were eager to hear him speak and more eager to witness a healing. We are told that they marvelled at his words of grace, but were offended in him. Because they were skeptical as to his real power, he found it impossible to do many of his wonderful works there. Did the mother and brothers of Jesus hear him teach in the synagogue? Were his sisters there? Who of “his own” had now failed to accept his message? (Friend, family, the people at his home town, Nazareth.) The rejection of Jesus by his former friends brought his disciples and his followers even nearer to him, and made his great work seem the all-important thing in his life.

Lesson Development. Study from the map the route of Jesus and his disciples in going from Capernaum to Nazareth. What would he see on the way? Can you name any of the plants or trees of the country? What hills or mountains or famous places would be visible? Would it be possible that they might meet or see a caravan? Was the journey mainly up hill or down?

Can the members of the class draw a simple plan of the synagogue from the pictures and descriptions contained in this lesson? Where was the reader’s desk? the “ark” for the Scripture rolls? the place for the men? the place for the women? Have any of your pupils seen the Scripture rolls in a modern synagogue? The wealth and standing of a Jewish congregation is often indicated by the number and beauty of these manuscript rolls which they own.

Bring the lesson down to the life of the pupils by suggestions as to the need of learning to appreciate those whom we know well. The members of one’s family, the people in one’s own town are often more truly estimated by those outside than by those nearest to them. We may cultivate the power to see the best in even very humble people. Often the children of foreigners living in this country look down

on their parents because their social customs and modes of speech and living are not just like those in the new land. Many of them learn with surprise how highly the skill of their parents, or their education or opinions, are valued by people who come to know them. Hull House in Chicago has revealed to the children of foreigners in its neighborhood the worth of the skill their elders possess in carving, weaving, and other industrial pursuits, and the beauty of many of their social customs, such as folk dancing and games.

Decide on which of the incidents in this lesson to lay the most stress, and what to make as its climax, and lead the development to that point. Take pains not to overstress the lesson you would convey. Suggestive teaching is always the most effective. A hint concerning the attitude of Jesus' friends toward him, given out of the fulness of your own heart, is more effective than much talk about it. A suggestion concerning the beauty of the woman's tender ministry and Jesus' assurance of forgiveness, spoken when your own heart is moved, can rouse a high tide of true emotion in the heart of the pupils which will ennoble their ideals and quicken their will to do right.

Lesson Close. Take three minutes to secure from the class answers to the following questions:—What might the disciples of Jesus have done to comfort and help him after the treatment he received at Nazareth? Are these things that we might do for some one else in his name? Use in closing the "Prayer of the Follower of Jesus" from the Note Book, page 1, recited in concert.

Special Instruction.

A word is needed here concerning a vital element in the training of young lives. The incident of the sinful woman suggests it, and cannot fail to rouse every teacher to serious thought. What may the Sunday school do to give boys and girls right ideals of purity, reverence for their own bodies, the beginnings of a sense of responsibility for the coming generation? What must it do for warning concerning the pitfalls for young lives? Is its work confined

to rousing ideals, or does it need in some cases to give definite instruction concerning the great facts of life? Can young people be put on their guard concerning temptations before they come? How far does the teacher's responsibility go in these matters?

A few general principles for the teacher's guidance may be offered:—

(1) Instruction in these matters should, in every possible case, be given in the home and by the parents. You may, as teacher, come into close relation with the father and mother of your pupils, by requesting assistance on this lesson through some home instruction on this point. To ask merely for some study of the lesson at home is too vague a request, and brings out little result in getting the home to take its share with the school in the religious training of the pupils. You should try to work with parents to secure the teaching that gives accurate instruction and that rouses the finest ideals on this most vital theme. Nor can one rest content with the thought that in "fine homes" these matters are sure to receive attention. It is often the mother with both wealth and leisure who feels that she cannot talk to her girl about such things, or the father most deeply engrossed in business who leaves his boy to find his way in life without guidance.

(2) The theme is not suited for class instruction save indirectly, by planting right ideals. Direct instruction on this subject is better given in personal interviews. The teacher should have knowledge of the home life, the school life, the street and playground life of each pupil. Such knowledge makes possible the right sort of allusion, the right method of making an illustration or of placing emphasis in teaching.

(3) The subject need not be taken up just at this place in the course merely because one incident in this lesson suggests it. This may or may not be the right opportunity. It is necessary to consider when, as well as how, the church's responsibility for the young lives in its care may best be met.

(4) Here more than anywhere else restraint and caution are imperative. Better no attempt at teaching this subject than by a rough, careless, matter-of-fact treatment of one of the divinest elements of life to brush the bloom from a young heart.

(5) Here above all, earnest prayer and entire consecration of spirit are demanded from the religious teacher, and that intense application in the search for wisdom and knowledge and method which is in itself prayer.

Illustrative Cases. The two incidents which follow are actual experiences in two of our liberal Sunday schools and are accurately reported. They are given in the hope that they may indicate the real purpose of Sunday-school instruction and offer a suggestion as to possible method.

Some young girls told their mothers of improper proposals and vicious treatment to which they had been subjected by a group of boy playmates just under High School age. The offenders were found to be lads from one of the finest streets in town, who were all members of the same Sunday-school class, and who dubbed themselves "the S— Street gang." They were well-dressed boys, courteous to their elders, presumably well taught at home. Yet the most essential fact of life had been revealed to them only through low and often vicious jests, through their own eager curiosity and desire for knowledge. The teacher of the class had an intimate talk with the boy who was the natural leader of the group, a talk which brought awe and wonder and a sense of life's vast possibilities into the boy's heart. The minister saw the boys' parents, who were shocked at the revelation, had supposed the lads too young to be taught, and who welcomed books and suggestions which would help them. The Sunday school and home working together prevented a repetition of the offense, gave the boys new ideals, and won their allegiance to the school and the church which had thrown its safeguards about them and made religion vital in their lives.

A girl of thirteen, of foreign parents (the father Italian, the mother German), was found to be meeting in the streets .

in the evening a man of questionable character. Her Sunday-school teacher went at once to see the mother, not to speak of what she had learned but to talk with her about the girl's welfare. She found the humble woman anxious over her daughter's evasions of her restraint and guidance. The real trouble, as the teacher saw, was that her pupil had come to realize that her mother did not know the social customs of this new land, so she doubted her advice in matters of conduct. During the call the girl came in. The teacher paid great deference to the little German mother in the child's presence, praised her bits of quaint china and her housewifely skill, and then spoke with deep appreciation to the mother of the promise of her daughter. Next day teacher and pupil had a walk together. The girl's serious offence and great danger were never mentioned; but there was a talk of such deep import that it revealed each to the other. "How beautiful you are growing, Blanche," said the teacher; "I hope you are glad that it is so, as I am." The girl's cheeks flushed, her lips smiled, her heart was won. The dangers which beauty entails were hinted at, but chiefly a sense of its value as a treasure to be guarded for herself, and for the children who should one day be hers, was emphasized. The teacher learned something of the child's loneliness, of her desire for friends and social opportunities better than those her humble home afforded. These were secured for her through the church, with which she had before not been connected except as a member of the Sunday school; and the girl's wish to be what her teacher and the new friends expected her to be, saved her from the danger into which she had fallen through ignorance, loneliness, and lack of friends.

Lesson Assignment.

(1) Report of the class work of the day. This should be given to a different member each week. (2) Suggest that a drawing of a plan of a synagogue be made at home to be inserted in Note Book next week.

Note Book Work.

The pupils should insert on p. 19 the picture by William Hole, and fill the spaces.

Draw on p. 20 a plan of a synagogue as the picture suggests it, marking the reader's desk, ark, place for men, place for women. Insert the picture, and answer the questions.

PICTURES WHICH MAY BE USED.

Besides the two in the Note Book the following may be found helpful:

| | |
|-------------------------------------|-------------------|
| Jesus in the Synagogue at Nazareth. | Tissot, 19. |
| Inside a Jewish Synagogue. | Underwood, 10838. |
| A Jewish Synagogue. | Wilde, 638. |
| The Brow of a Hill near Nazareth. | Tissot, 20. |

STRIKING LITERARY EXPRESSIONS.

He that humbleth himself shall be exalted.

A prophet is not without honor save in his own country—and among his own kindred, and in his own household!

Luke's "unhistorical" addition gives a capital proverb:

Physician, heal thyself.

Sidelights. Compare with the attitude of the family of Jesus to his new work and message that of the relatives of Mohammed. His wife Khadijah rejoiced when she knew Mohammed had been called to be a prophet of God, and became his first disciple; but of the group of relatives to whom he spoke, only one, a boy nephew, accepted his teaching, while the older men went away laughing with scorn that his only follower from their group should be a mere lad. When he tried to teach in Mecca his relatives would stand in the crowd and shout, in an attempt to drown his voice. At the end of three years his followers, like those first attracted to Jesus, were mainly very poor people.

LESSON 10

PERILS BY SEA AND LAND

Bowen, **The Gospel of Jesus**, Sections 51-54.

- 51. Preaching from the boat. Mk. 3:7-10; 4:1-2.
- 52. Jesus in the Storm. Mk. 4:35-41.
- 53. The Gerasene Demoniac. Mk. 5:1-20.
- 54. The Cure of the Epileptic Boy. Mk. 5:21; 9:17-29; 11:23-24.

There is plenty of action in this lesson. Jesus is here doing certain things instead of speaking his message. Passages are brought together from the Gospels which relate to the little boat secured by Jesus and his disciples, and to events occurring in the places to which it took them. As before, it is the great compassion for the multitude and the effort to help the afflicted which this picture of Jesus presents.

INFORMATION FOR THE TEACHER

Scenes near or on the Sea. (51) The *Gospel* sections picture for us a busy day, followed by a night of peril and another day of excitement and danger. The little boat was asked for in order that Jesus might escape from the crowd which pressed about him. It gave him a place from which to speak to the multitude. We do not know which of his many teachings that have been preserved for us were given from the boat. Mark relates that the Parable of the Sower was spoken when Jesus had just pushed out a little way from shore; but Luke, as in the arrangement of the Gospel which we are studying, has that parable in another place. You may be sure that the teaching was pictur-

esque, that it included scenes which were before the eyes of the multitude relating to the life of the people to whom he spoke.

Multitudes thronged about him. (51) The statement concerning the crowd which pressed upon Jesus shows how his reputation as a teacher and healer had grown. Notice the extent of country from which the people came. It included regions as remote as Tyre and Sidon on the north, and Idumea on the south. Jesus was in danger of being crushed by the crowd, so eager were the people to get near him. They wished to benefit by the power which he manifested. Some of them had the superstitious notion that they might be healed through merely touching his garments; but it was not so thoroughly a superstition as first it seems, since it was accompanied by auto-suggestion which in itself has healing power. Of this we shall have an instance in the next lesson.

It is not necessary to think that Jesus healed every one who came to him and that it was this which made the crowd so eager. A few remarkable instances would be enough to make all who could do so seek the relief from physical ills which they thought they might secure. No wonder Jesus was weary at the close of the day, and that he desired to take the little fishing boat and go to the other side of the lake to escape from the crowd and secure the needed rest. How weary he was is shown by the fact that he fell asleep in the stern of the boat, and that even the high wind and sudden squall on the lake did not rouse him.

Storm and Calm. (52) The "Notes" to the *Gospel* (p. 156) show that this incident may easily have occurred, and that the miraculous elements in the account lie in the interpretation of the events. The idea that Jesus really stilled the waves by his words was in the mind of the writer and perhaps of the disciples who "feared and wondered." The words translated "Be still" mean literally "Be muzzled." They are the same words used by Jesus in the synagogue to the man with the unclean spirit (Sec. 8; Mk. 1:25) and there translated "Hold thy peace."

The word is part of the imagery with which oriental speech is filled. It is found also in our own tongue, but the figures are so incorporated into the language that we grow unconscious of them. The words "Peace, be still," may quite as well have been addressed to the disciples, frightened and excited as they were, as to the waves. Note the beauty of the description of the calm which succeeded the storm; "the wind ceased" is literally "sank wearied to rest."

The storm rising suddenly and ceasing almost as quickly is typical of those which still strike the lake of Galilee, caused by winds which sweep down from the mountains. If it ceased soon after the words spoken by Jesus, the disciples might easily conclude that he had power over wind and water as well as over human minds and bodies. The important thing in the story is the calm assurance of Jesus that God was with him on the water as on the land. Resting in that care his soul was at peace. His question to the disciples "Where is your faith?" reveals his own grounded confidence in God's care. He faced possible death from the fury of the waves, but stood unafraid amid the storm.

The other side of the sea. (53) At what time the boat and its occupants reached the other side is not told. They may have rested on the calmed lake all night and landed in the morning. The country of the Gerasenes has been identified by a town directly opposite Magdala whose ruined site is now known as Gersa or Kersa. It is only a little way from the shore and beside it rises a mountain. The situation fits the Gospel account of the country where they landed and of the mountain in whose steep side were the caves and the rock-hewn tombs in which the demoniac found shelter.

A man with an unclean spirit. That the illness of the man was due to an unclean spirit is again the idea of the writer and of the time. It seems evident from the details of the narrative that the man had violent fits of insanity in which he even broke the fetters on arm and ankle by which he had been confined. The words "What is thy name?" are in the story addressed by Jesus to an unclean spirit,

and the answer given through the man's lips names what the evil spirits were supposed to call themselves. All we can understand, as we try to imagine the scene, is the influence of Jesus upon a frenzied man, quieting him and bringing him, for a time at least, into his right mind. Notice again that when we call this influence a healing, we have no information as to the man's condition a month or a year later. Is it suggestive of apprehension of a possible recurrence of the frenzy that Jesus would not allow him to accompany him, but sent him back to his home and his friends? On the belief concerning possession by demons, see again the notes on Lesson 4, and Bowen's "Notes," Section 8.

Decapolis. The word means literally ten cities. It indicates a region extending east and south of Gersa, in which was the home of the afflicted man.

The Epileptic Boy. (54) Section 54 follows Matthew in the use of the term "epileptic" for the afflicted boy; a name which has been retained to this day for seizures of this sort. The description is graphic and the words used are striking. Our Bible narrative often furnishes familiarity with words which are met with in literature but rarely in common speech. One such is "wallowing," an English equivalent for "rolling around," which is now rarely used. Many of the early manuscripts of Mark's gospel follow the words "the father of the child cried out" with the touching addition "with tears."

Jesus indicates two things as necessary to his disciples if they would do the mighty works he did: faith and prayer. Two inferences are legitimate:—(1) That he himself relied on God, through prayer, for the power he manifested. (2) That he believed his followers might do exactly what he did, if they depended, as did he, on prayer for help and on conquering faith.

Miracles. Here, in this lesson as in preceding ones, we have accounts in which the writers saw miraculous episodes. Keep in mind what has already been said concerning miracles (in Lesson 4, p. 34), and remember that we

could not trust at all the records which tell the story of Jesus unless they bore the characteristics of the time in which they were written. We may make allowance for the beliefs of the time and get behind them to some of the actual conditions of life, and to some real evidence about what Jesus said and did. Our reverence for the Man of Galilee and his work does not depend on our acceptance of the view of those who wrote the story of his life. The moral grandeur of Jesus is often obscured by the miracles attributed to him. Where would be his courage if he knew that he had absolute power to still the waves or to overcome a dangerous insane man? It was because he faced danger and was serene in its presence that he commands our reverence. It seems as if his heart might have held, as a guiding principle of his life, the word of his own Scripture, "In quietness and confidence shall be your strength."

"The supreme miracle in the life of Jesus and in human history is his transcendent moral character and its effect upon men." (Kent.)

"Whatever the actuality of these wonders was, their chief value is not today as an evidence concerning Jesus' authority. It is rather a revelation of his attitude toward the sick, the sorrowing, and everybody who needed help. That which convinces us that Jesus is our rightful leader is not his power in the world of nature but in the world of character." (William Byron Forbush.)

TEACHING SUGGESTIONS

Openings. (1) With a class of boys, the little fishing boat which waited on Jesus and carried him across the lake may prove an interesting subject with which to begin. What can they tell about sail boats and the way they are rigged? Have they ever made a little boat? Have they ever been out on the water in a storm? Lead from these personal experiences to the graphic scene of the storm on the lake, and the peril of those in the little vessel in the darkness and the tempest. Perhaps the boys will

wish to make a little model of a boat. If they are just now completing the class organization (see Introduction, p. xxiv) they may wish to give their class a boat's name and call the class record "The Log of the Good Ship —." Use these interests of boy life to make the life of Jesus real to them.

(2) Use some famous incident of rescue from peril at sea, like the story of Grace Darling, or the Titanic disaster, or some local incident known to you and the class, to introduce your questions concerning the lesson account of the storm at sea.

(3) The crazy giant may offer you the point of contact, and your first question may be formulated to test the pupil's knowledge. For example: Did you ever see a "strong man"? What did he do? How much could he lift? Could he break iron fetters? Do you know anything about Sandow? Who was the strong man mentioned in the Old Testament? Now imagine such a man in a state of "brain storm," or violently insane. Would you be afraid of him? Might he do great harm? Even if a giant were not crazy but only angry might he be dangerous? Jesus had courage to face the violent man of this sort, and his own courage and faith helped the man to become calm and sane. Remember that

"It is excellent
To have a giant's strength, but tyrannous
To use it like a giant."

Consider in this connection the treatment of little boys by larger ones. Get the class opinion about the "school bully" who tramples on the rights of others just because he has more strength than they.

(4) As soon as the reading is finished lay a blank sheet of paper in front of you on the table and begin drawing the outline of the lake of Galilee. The map in the Note Book will furnish you a model, and a very little practice will enable you to make a fairly accurate free-hand outline. Ask while you work:—"What is this that I am

drawing?" If no one thinks of the form of the lake, add the river Jordan flowing in at the top and out at the bottom. Does that make it clear? If not, suggest that it is a map; then the class will no doubt think of it as the scene of these incidents concerning Jesus. Have them point out the location of the places mentioned in the lesson, and indicate in what direction Jesus and his disciples went in crossing to the country of the Gerasenes and then back to Capernaum.

Lesson Development. You will wish to make sure that pupils know the incidents in the life of Jesus which the *Gospel* paragraphs included in this lesson relate. Four things may occur during the teaching period before the hand-work begins. (1) You will ask questions and the pupils will try to answer. (2) You will talk while they listen. (3) They will talk while you listen. (4) They will give concert recitation of the few points on which you intend to drill. Can you keep each of these four in its due proportion? Try! The more you know about the lesson subject the more must you be on your guard concerning No. 2. *Telling is not teaching* unless pupils really want to know the things you are trying to tell them. The garrulous teacher, no matter how interested in the topic, may easily develop a bored and inattentive class.

Illustrative Material. The class will be interested in modern helpers of the sick and the insane: medical missionaries in the foreign fields; Dr. Grenfell's work on Labrador; Dr. Trudeau, the "beloved physician" (Luke the traditional author of the Third Gospel was called that too), and Dorothea Dix, whose work transformed the treatment given insane patients all over this land and in other countries.

The distinctive religious lesson may well come from a consideration of the attitude of Jesus in face of peril. Where did he get his calmness, his assurance, his trust, his power over afflicted lives? The Gospels tell us that he went

apart to pray. He did not wait until he was in danger and then ask God to save him. His faith in the Divine ordering of events, built up during the common days when nothing unusual happened, was sufficient for the time of storm and stress. He wonders that his disciples have not learned the same calm assurance, and asks them, "Where is your faith?"

Lesson Close. You might ask someone to choose from the prayers in the Note Book, or from the memory verses of the preceding lessons, one to be given together as the devotional touch with which the lesson shall end.

Lesson Assignments.

Get as many of the pupils as will to bring in lists of events thus far recorded of Jesus. Compare them next Sunday and then complete list on page 12 of the Note Book up to this point. Assign the following to four different pupils:—

Look up one incident in the life of Dorothea Dix; of Dr. Grenfell; of Dr. Trudeau; tell the story of Grace Darling.

Note Book Work.

Use outline map on page 16 of the Note Book, and ask to have names of the sections which were recorded on map on page 6 written in from memory as review work. Insert the places mentioned in this lesson, especially Tyre, Sidon, Magdala and Gersa.

Opportunity for original work on some part of this Chapter—drawing of a boat, written account of some incident—is given on p. 21 of the Note Book.

PICTURES WHICH MAY BE USED.

Doré: Peace Be Still.

Life on the Shore of Galilee.

Fishermen on the Sea of Galilee.

Wilde, 78.

Underwood, 3163.

Underwood, 3164.

LIST OF BOOKS FOR REFERENCE.

On the illustrative material:

Life of Dorothea Dix.

Tiffany. Houghton Mifflin.

| | | |
|------------------------|-------------------|-------------------|
| Dr. Grenfell's Parish. | Norman Duncan. | Revell. |
| Tales of the Labrador. | Grenfell. | Houghton Mifflin. |
| The Beloved Physician. | Stephen Chalmers. | Houghton Mifflin. |

Sidelights.

Compare with the incidents in this lesson the miracles attributed to Buddha:

“He gave sight to the blind and at one time fed five hundred monks out of a basket of cakes with a little milk and ghee. On another occasion one of his disciples was made to walk on the water. He predicted his death three months before it took place. Later he was translated in the presence of two of his disciples.” (Kent.)

LESSON 11

THE LITTLE MAID OF THE GOSPEL

Bowen, **The Gospel of Jesus**, Sections 55-56; 59-61.

55. Jairus' Daughter, and the Woman Healed by Faith. Mk. 5:22-43.

56. What Men Said of Jesus. Mk. 6:14-16.

59-61. Parables of Soils and Seeds. Mk. 4:2-8; 26-29; Mt. 13:24-30.

The incident concerning the little daughter of Jairus is the dramatic climax of this lesson and furnishes its title. The tender ministry of Jesus is nowhere more clearly shown than in this story of his kindness to a little child.

INFORMATION FOR THE TEACHER

Ruler of the Synagogue. (55) Jairus is the Greek form of the Hebrew name Jair. The ruler of the synagogue was the one who was the superintendent of the worship. In larger synagogues there were often two. It was such an official, you remember, who was indignant at Jesus because he healed the bent woman on the Sabbath day. (See Sec. 19, Lesson 6.) It is good to find that this Pharisee in his trouble over the illness of his little daughter turns to Jesus for help.

Be made whole. Notice that the root of the word wholeness means health. The request which is made is that the child may be restored to health and live.

Incident on the Way. We have in this section a story within a story. Here is another of the unknown women of the Gospel to whom Jesus was kind. She, like several of the others, is nameless to us. The condition which made possible her restoration to health is her ardent faith and

expectation that she might be healed by merely touching Jesus. Her secret approach may have been due to two causes: (1) Her illness rendered her ceremonially unclean and so her touch would be thought by many to "defile" the one whom she approached. (2) There was a superstitious element in her faith that merely touching the garment of Jesus would make her whole. There were many in the crowd who thought the same, as is indicated in the words "As many as had plagues pressed upon him that they might touch him" (Mark 3:10, see also 6:56). The woman was "fearing and trembling" when she came before Jesus lest he should rebuke her for making him ceremonially unclean, or for gaining benefit by stealth. One feels that when the woman seized the border of Jesus' garment he felt the pull, and turned immediately and saw her. Knowing her desire through that insight which so accurately interpreted the unspoken thoughts and motives of the women of his time, he assures this humble petitioner that her faith will effect a cure.

The Little Maid. This story gives a vivid picture of the treatment given by Jesus to a child, and should be recalled later when the incident of blessing little children is given. (Sec. 98. See Lesson 20.) Details of the story take color from the idea that a miracle had been performed. We need not conclude, as is so often done, that Jesus had not yet seen the child when he said that she was not dead but asleep. Not every incident of what went on in the house is related. Jesus, no doubt, made sure after he had entered in that the girl though unconscious was alive: then he put the professional mourners and flute players out of the house and went back with the father and mother to the room where the little maid was lying. The double translation (from Aramaic to Greek and from Greek to English) of his words to the child gives them a stateliness which exaggerates their meaning. Will not the pupils understand them better if they are more simply and naturally interpreted? Think of Jesus as tenderly lifting the unconscious girl and saying, in a soft yet penetrating voice,

“Little one, wake up; I am speaking to you; wake up.” “Straightway,” as you have noticed, is Mark’s word used to describe every event, and frequently it is repeated several times in the same account. It must not, therefore, be pressed to mean in every case “immediately.” The result of Jesus’ ministry to the child was that she was soon able to rise and take food.

The strict charge to the parents not to tell abroad what had happened shows that Jesus had become aware that the healings which had spread his fame interfered with his teaching. At a time when physicians were so inefficient it was inevitable that Jesus should wish to relieve suffering wherever he could. But his teaching was the important part of his work, the healings were incidental.

Herod. (56) This Herod is the one most frequently mentioned in the New Testament, Herod Antipas, tetrarch of Galilee and Perca. He ruled these countries from the death of his father, Herod the Great, 4 B. C., until 37 A. D., seven or eight years after the death of Jesus.

The Seed-Sowing Parables. (59–61) The first of these, familiarly known by its opening words, *The Sower*, is found in all three of the Gospels, the second in Mark only, the third in Matthew only. A parable is an illustration of spiritual truth, chosen from some well known fact in the natural world or some incident in human life. By the new title suggested in the Notes, “Sorts of Soil,” one of the parables already most familiar to the pupils, may be made more impressive.

His enemy sowed tares. This is said to be a common form of malice or revenge in the East. The “tare” or darnel (*Lolium temulentum*) is a noxious weed which at first looks like the wheat. Only when the seeds begin to form in the head is the difference easily detected.

The spiritual meaning of all these seed-sowing illustrations is easily understood.

TEACHING SUGGESTIONS

Swift movement of a story is needed with classes of this grade. The pictures of Jesus and his doings which the Gospels present should be given in rapid succession to arouse and retain interest. If you can get the material before the class in fewer lessons than are here indicated, by all means do so. It may be found possible to combine the healing incidents of this lesson with the one preceding. In that case the parables here given may be omitted now and included with those taken up in Lesson 32.

Openings. (1) Follow the reading of the first two sections by the instruction relating to them, then turn to the parable sections. If any pupil has memorized "The Sower" (it is required memory work in Grade 4 of this course) it will make a pleasant variation of the usual reading to have it recited. After the sections containing the two stories of healing and the opinion of the people concerning Jesus, call attention to the accusing conscience of Herod, and ask review questions on the account of John the Baptist's death (Lesson 7). These questions should be carefully prepared in advance.

After reading the parables have the pupils suggest what indications there are that Jesus had lived for the most part in the country rather than in the city. The omitted passages may be searched for allusions, like the cloud rising in the west and the south wind blowing. Perhaps the class will remember other passages: the harvest is plenteous, the foxes have holes, the tree and its fruit, the birds of heaven, lilies and grass of the field, the fisherman's task and the sheep parables. The Hebrews had become chiefly an agricultural people who rejoiced, as their Psalms show, in the fertility of the soil and the abundant harvests. Familiarity with country and village conditions in his early years helps make the message of Jesus what "Fishin' Jimmy" called it in Mrs. Slosson's story of that name, "an outdoor gospel all through."

(2) Follow the reading with a comparison of seed-sowing in the olden time and now. What do the children know

of extensive and intensive farming? of steam plows? of harrows and drills run by horse power? of the use of dynamite in breaking up the soil? Compare these modern implements with the primitive tools of Jesus' day, of which the wooden plow is a sample. The laws of growth and increase are the same now as then. Put the parable into terms of spiritual seed sowing. What advantages have we now? The class will suggest newspapers and books as well as the spoken word, telephone and telegraph to carry messages, trolleys and steam cars to take people from place to place. The harvest depends always on the sorts of soil—how the hearers receive the word and make it multiply sixty or one-hundred fold in their own lives and in social conditions.

Lesson Development. A carefully prepared plan is needed for this lesson, as it contains so many possibilities along different lines. Here is one suggestion:

- (a) Report on last Sunday's assignments.
- (b) Reading of sections from *Gospel of Jesus* with question and comment as Opening 1 suggests.
- (c) Note book work.
- (d) Drill on memory work for this lesson and review.
- (e) Closing prayer or a word about the heart as soil.

This scheme may be so modified as to permit you to deal exclusively with one section or the other of the lesson.

In spite of the most careful preparation you will be ready to throw your plan aside if an indication from the class or any member of it gives you better possibilities. You will be ever ready for that free play of spirit with spirit which is the essence of good teaching.

Lesson Close. 1. (If sections 55-56 only have been used.) Here is a picture of Jesus' helpfulness to the little maid, not much younger than you are. Does the story make Jesus seem nearer and more helpful to you? He came to reveal God's love and care. Why does the study of his life help us to feel that God is near to us and helping

us? Do we love Jesus better the more we know about him? We shall like to say together what one good preacher has said about his revelation of the spirit of God. (Read in concert from church or Sunday-school hymn book the hymn by Theodore Parker, beginning

“O, thou great friend to all the sons of men.”)

2. Follow the parables on seed sowing with an impressive word concerning hearts as soil in which the seed of truth is sown.

Lesson Assignments.

Try for this time to get the assigned text for the next lesson read at home. If the members of the class are chums and playmates perhaps they will meet together and read the sections from the *Gospel* and “have a good time” too—always the desire of boys and girls.

Or, ask each one to memorize the list of the Twelve (the Apostles) in Section 69, so as to be able next Sunday to write the names from memory in their Note Books.

Note Book Work.

Assign the work to the pupils thus:

Insert on p. 12 the list of incidents in life of Jesus prepared as home work.

Write in your own words the story of the little maid on the page which is headed *Talitha Cumi* (p. 22).

Can you not give some touch of originality to your own book on the lessons of this chapter? What might you do—drawing, coloring, fine lettering, or something else—that will add a touch of beauty to it?

PICTURES WHICH MAY BE USED.

| | |
|---|-----------------|
| William Hole: Parables from the Boat. | 220. |
| William Hole: The Healing of the woman on the way to the house of Jairus. | 231. |
| William Hole: Raising of Jairus' daughter. | 232. |
| Richter: Raising of Jairus' Daughter. | Thompson, 836b. |
| Millet: The Sower. | Perry, 510. |

STRIKING LITERARY EXPRESSIONS.

An only daughter—and she lay dying.

Her parents were amazed with a great amazement.

First the blade, then the ear, then the full corn in the ear.

LESSON 12

TWELVE TRAINED TEACHERS

Bowen, **The Gospel of Jesus**, Sections 68-73.

68. Compassion for the Multitude. Mt. 9:35-38; Lk. 10:2.
69. Choice of the Twelve. Mk. 3:13-19.
70. The Twelve Sent Out to Preach. Mk. 6:7-11.
71. The Unresponsive Cities. Mt. 11:21-23.
72. Mission of the Disciples. Mt. 10: 16, 24-25, 27; 11:1.
73. Return of the Twelve. Mk. 6:30; Mt. 11:25-30.

A marked extension of Jesus' message and influence was secured by the sending out of the Twelve. His prayer of thankfulness implies that the uneducated, the lowly, the child-hearted, may have spiritual insight above some who have had larger opportunities. How well his work seems to be going just at this time! How soon we are to meet the forces which checked and baffled it and killed its leader! But they could not kill his message or his influence, and both still live and bless the world.

INFORMATION FOR THE TEACHER

Second Galilean Journey. (68) Two references are given in this lesson in Secs. 68-72 to a preaching tour made by Jesus among the villages and cities of Galilee. It is quite impossible to arrange any assured order of events in his life from our brief records, since they omit many essential details. For convenience in remembering what our Gospels do relate, we may count this one as the Second Galilean Journey, following a somewhat extended stay in

Capernaum. The order of Mark's narrative might seem to imply that the visit to Nazareth occurred during this tour among the Galilean towns, but this is only an inference. In the *Gospel* which we are using, it is put with other incidents which show the unbelief and opposition which appeared, even in the midst of the high tide of popularity and success, during the early part of his ministry.

The Twelve: (69) Two reasons are assigned for choosing out a small group from the followers of Jesus: (a) that they might be with him not only in public ministry but in hours of rest, in the dear intimacy of comrades; (b) that they might be preachers of the Message, as Jesus was, and extend and multiply his own influence. Four of them had been with him longer than the others, so that he must have come to know them well. The Fourth Gospel gives an incident of the beginning of that intimacy, saying that two of the four (Andrew and one other) followed Jesus after hearing him speak, and asked him, "Teacher, where are you staying?" and he said, "Come and see"; and they abode with him that day. (John 1:37-39.)

The Apostles. A distinctive name given to the group of twelve chosen from among the disciples or followers of Jesus. Peter is the Greek form of the Aramaic *Kepha*, which means "rock." The word does not seem to describe the nature of the impetuous man. Perhaps it had a colloquial significance which is lost to us. Boanerges, the name bestowed on the two brothers, is of uncertain origin and meaning, and seems not to have come into common use as did "Peter" as a name for Simon, since the Gospels never again mention it. Thomas, an Aramaic name, and Didymus, Greek, both mean "the twin." This inner group of disciples contains two men so widely at variance as the Simon who was one of the Zealots, a group of intense nationalists who hated the Romans, and Matthew the tax-gatherer who accepted an office under the Roman authority, which made him generally despised among the Jews (see p. 41). "Iscariot," given as a surname for Judas the betrayer, seems to be the Greek equivalent of two Hebrew

words, *Ish Kerioth* (a man of Kerioth). Two towns of that name are mentioned in the Old Testament: one in Judæa (Josh. 25:25), the other in Moab, east of the Dead Sea (Jer. 48:21, 41).

The directions given to the Twelve when they were sent out to preach what Jesus had privately taught them and to do his work (take nothing for your journey, etc.), suggests that they were not expected to be long away. From what place they went, to what one they returned to meet Jesus, we are not told. It is natural to suppose it was Capernaum, his chosen home and the residence of some of them.

The Unresponsive Cities. (71) Chorazin and Bethsaida were at the north end of the Lake of Galilee, the first about two miles from Capernaum. No record of the "mighty works" done in these two cities is left us. This fact helps us to realize how very large a part of the life of Jesus, even of the work of his public ministry, is unknown to us.

In his own city Capernaum, where crowds from all the surrounding country gathered to hear Jesus and see his "mighty works," where the common people hailed him as a prophet, the governing classes and those in assured positions went on their way undisturbed. Sodom, one of the cities whose overthrow was believed by the people to have been due to its wickedness, makes a striking contrast.

The Disciples' Return. (73) One sentence gives us the only report of the experiences of the Twelve on their preaching tour. From its closing words we may judge that the tour was fairly successful.

The prayer by Jesus seems related to the incident of the return, though Matthew simply introduces it as given "at that season," and Luke connects it with the unhistorical incident of sending out seventy disciples. The words "answered and said" which introduce it are a Hebraism. We might well read it: At that time Jesus uttered the words, "I thank thee, Father."

The invitation to the weary toilers which ends Section 73 is one of the most loved of New Testament passages.

Its picturesque quality is enhanced by the figure of the yoke worn by the oxen in plowing, and that other yoke used by the water-carriers. Doubtless Jesus had made many of them as a lad working in the carpenter shop in Nazareth. (See pp. 19, 20.) "Take my yoke," he says (i.e., my way of doing my work, of looking at life), "upon you. My yoke is easy; for this reason my burden is light, and so may yours be." Compare with this the words to workers found on a fragment of papyrus containing "Sayings of Jesus," discovered in Egypt in 1897. "Raise the stone, and thou shalt find me; cleave the wood and there am I."

The contents of this torn fragment are here given:

SAYINGS OF JESUS

(A bit of Bible long lost, and found again in 1897 on a piece of papyrus dug up in Egypt.)

1. . . . and thou shalt see clearly to cast out the mote that is in thy brother's eye.

2. Jesus saith, except ye fast to the world ye shall in nowise find the Kingdom of God, and except ye keep the Sabbath ye shall not see the Father.

3. Jesus saith, I stood in the midst of the world and in the flesh was I seen of them, and I found all men drunken and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart.

4. . . . poverty . . .

5. Jesus saith, wherever there are . . . and there is one alone I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

6. Jesus saith, a prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

7. Jesus saith, a city built upon the top of a hill and established can neither fall nor be hid.

8. . . . hearest . . . one ear. . . .

023040

TEACHING SUGGESTIONS

Openings. (1) Compare the work of Jesus and his disciples to that of a professor in college and his pupils. He teaches them—why? To train their minds; to open to them the sources of knowledge on his subject. He tries to train them so thoroughly that they may grow independent of his teaching. Does the student sometimes surpass his teacher? Yes, often. That is what teaching is for, that each generation may add a little to what has been given from the past before passing on its accumulated knowledge and experience to the next. Jesus trained his followers to do what he did both as healer and preacher. We are told that he assured them that his followers should do even greater things than he had done. (John 14:12.)

(2) Use a missionary journey at home or abroad as an illustrative opening. Dr. Clay MacCauley, head of the Unitarian Mission in Japan, made a visit to this his home land in 1915, and has returned to his work in Japan. Miss Edith G. Pecker went out the same year as a missionary to China, sent by the women of the Alliance. Other missionaries and their work may be chosen. Compare these or some missionary preaching tours in this country with the work begun by the Twelve. Was theirs home or foreign missionary work? (See Sec. 70, 3rd sentence.) Help the pupils to know that the missionary spirit is the desire to share the best one has or knows with those less fortunate than himself.

Lesson Development. There is a good deal in this lesson which should be learned by the pupils just as matters of fact. They should memorize the names of the Twelve, not merely to recite but to recognize them in their grouping and by their designation as given in the Note Book (p. 23). Four lists of these names are given in the New Testament: Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13. These should be compared and answers to questions in Note Book recorded. Some attention should be given here to the

geography of Palestine, to the location on the map of the places named. Stereograph pictures may be used to give a good idea of the scenes in and around the places thus far mentioned in the Gospel story. All this will take time, and the teacher may well be engaged during this lesson-period chiefly in directing the pupils' activity while they teach themselves.

Do not feel that an hour so spent is wasted time. The sending out of the Twelve is a high light in this obscure period of Jesus' work, but it will be of less interest to pupils of Grade VII than some of the more dramatic scenes. They will find interest, however, in whatever they do themselves, in the acquisition of some knowledge which will be a working tool for the rest of the course.

To illustrate Jesus' directions to his disciples concerning what they should and should not take on their journey, you may like to use Kipling's story of *Kim*. The aged Saint and the boy Kim depended for their living on contributions made to them by the people among whom they journeyed. In some such way the disciples, just beginning to preach the new message and endeavoring to heal the sick, were being cared for while learning to do their work.

The lesson aims suggested at the opening of the chapter may well be borne in mind. Two essential things in religion, faith and prayer, are here indicated as themes on which you will do well to try to give some flash of illumination to the young minds under your care. They can be helped to feel that faith is not inconsistent with knowledge and does not take its place; instead, it is a quality of mind which gives confidence and peace even though knowledge fails. They may also begin to enlarge their ideas of prayer. A child prays for whatever it wants. These children who are just entering on their development toward adult life can learn to desire more earnestly spiritual gifts and to think of prayer as that communion with God by which the soul is strengthened and fed.

The attempt to write a class prayer may be made a help to this end, for in religious education as in all education

students learn by doing. In the effort for self-expression they will "find themselves."

Lesson Close. Use for the last moment of this lesson hour whatever seems to you likely to deepen the impression you have tried to make. Why not yourself offer a very brief prayer, asking that the work that you do together with your pupils may reveal God to your hearts?

Lesson Assignment.

You know best what this should be, for you know what lesson, whether the first in Chapter 4, or the first in Chapter 5, is to follow this one. A little piece of work which might well grow out of the present lesson is that each member of the class be asked to write a sentence prayer, beginning as did this one by Jesus, "Father, I thank Thee," and expressing the chief thing or the one event for which, just this present week, he feels most grateful.

Note Book Work.

The names of the Apostles are to be inserted on p. 23 from memory, not by reference to the book. If some fail in doing this give them a little special instruction while the others are writing and then let them try again.

Bibles will be needed for answers to the questions on p. 24. Let the pupils look up the four lists and write the answers as soon as found. The questions have been so framed that they will not, at once, discover that one name only is needed as the answer to each.

PICTURES WHICH MAY BE USED.

| | |
|---|-------------|
| Hole: The Appointment of the Twelve. | 223. |
| Tissot: Christ's Exhortation to the Twelve Apostles. | 47. |
| Dobson: Peace Be to this House. | Brown, 483. |
| Underwood Stereographs: Select the ones best fitted to illustrate Galilee, in which the disciples' preaching tour was made. | |

STRIKING LITERARY EXPRESSIONS.

The harvest indeed is plentiful, but the laborers are few.
 Be ye therefore wise as serpents, and harmless as doves.
 A disciple is not above his teacher.

Sidelights.

Certain manuscripts and fragments of papyrus discovered since 1885 have modified some of the views which had long been held concerning the life and teaching of Jesus. The fragment found in Egypt in 1897, whose contents are given in this lesson, antedates the earliest New Testament Greek manuscript by at least one hundred years. Of the eight sayings found on it, four do not appear in our Gospels, while the other three give familiar sayings in another form.

The Syriac version of the four Gospels was discovered on Mt. Sinai by Mrs. Agnes Lewis in 1892. It is the oldest manuscript of the Gospels known.

Chapter IV

STORIES OF AWE AND WONDER

[This group of lessons is intended to be used, consecutively, just before Christmas, with the fourth falling on Christmas Sunday, or if preferred on the Sunday following, or it may be omitted altogether at the discretion of the teacher. The group may be inserted between any two preceding lessons after the eighth. This arrangement will bring the study of the stories which were told about the birth of Jesus at the season when that birth is celebrated.]

The four lessons of this chapter deal with the beautiful stories which were told concerning the birth of Jesus and of John the Baptist after both had become famous men. Every great religion has similar legends about its leaders, as we shall see. The poetry and symbolism of our gospel narratives is woven into the celebration of Christmas day. Their beauty and charm are part of our great religious heritage, which we may enjoy the more because we know them to be poems, born out of the wonder and awe and love of devoted human hearts.

THE MATERIAL. To the Gospel narratives in the Appendix, pp. 111 to 124, are added several of the great hymns and poems of Christmastide.

LESSON AIMS. (1) To give the pupils opportunity to feel the charm of these story and hymn sections of our gospel. (2) To furnish a basis of knowledge about them which enables the pupils to understand their origin at the very time when they are learning to love them. (3) To awaken sympathy for other religions while loving our own the best. (4) To give some understanding of one of the great words and ideas of religion, Incarnation.

LESSON 13

JOHN THE BAPTIZER AS A CHILD OF PROMISE

Bowen, **The Gospel of Jesus**, App. pp. 111-114.

The Birth of John the Baptist. Lk. 1:5-25;
57-80.

This tradition concerning John the Baptist, though wholly unhistorical, helps us to understand how great a man he was; to know that he did a remarkable religious work, quite independent of his greatest disciple, Jesus. The desire to do him honor, to set him in the rank of the Old Testament prophets, made the condition and atmosphere out of which such stories naturally grew.

INFORMATION FOR THE TEACHER

Consider first the notes on this passage given in *The Gospel of Jesus*, p. 211. Though the story is legendary it is full of Jewish feeling, and is set in conditions which were those of Jewish life at the time. The explanations which follow point out some of these. The facts embedded in the story do not give the incident itself historical value. Try to realize the attitude of mind, the beliefs and ideas of the people who loved and revered John, and who thought that such a miraculous episode gave added evidence concerning his mission and rank as a prophet.

A certain priest . . . of the course of Abijah. All priests were of the tribe of Levi. The Old Testament gives twenty-four courses of such priests of which the course of Abijah was the eighth (I Chron. 24:10). Each served in turn a week at a time in the temple. Zacharias' wife, Elisabeth, is also represented as of the priestly tribe.

His lot was . . . to burn incense. The place in the

service which each of the priests of the course should take was determined by casting lots. This statement is equivalent to saying, "He obtained by lot the duty of entering and burning incense." The securing of this office by which the priest should enter the inner sanctuary, separated only by a veil from the Holy of Holies, was a great event and the most desired of the priestly functions.

Altar of incense. This was a table of acacia wood overlaid with gold. (See Ex. 30:1-6; I Kings 7:48.)

Thou shalt call his name John. The Hebrew form of this name was Jochanan, or Jehochanan, meaning "Jehovah is gracious."

I am Gabriel that stand in the presence of God. It was only after the Babylonian exile that the names of angels began to appear in Hebrew literature. Thus we have Gabriel, meaning "The hero of God" (Daniel 8:16); Michael, "Who is like unto God" (Daniel 10:21); Raphael, "The healer of God," mentioned in the Apocrypha (Tobit 12:15), where also (II Esdras 4:1) we have an allusion to Uriel, meaning "The light of God." Notice that the ending of each of these names is a Hebrew word for God, "El." The passage from Tobit reads: "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One." Gabriel, in this story, is also one of the "angels of the Presence" to whom Milton in *Paradise Lost* (3: 650) refers:

"One of the Seven
Who in God's presence, nearest to his throne,
Stand ready to command, and are his eyes
That run through all the heavens, and down to earth
Bear his swift errands over moist and dry,
O'er sea and land."

To take away my reproach. These words put into the mouth of Elisabeth show the attitude of the Jews toward childlessness. There is revealed here the feeling, shown also in the parallel Old Testament stories, that to be without children was the worst of misfortunes.

Magnified his mercy unto me. This saying of Elisabeth is an echo of the "Magnificat," and adds evidence to the view of modern critics that that famous hymn, long attributed to Mary, was originally put into the mouth of Elisabeth, as our *Gospel* indicates.

The Song of Zacharias. This famous and beautiful poem has long been part of the hymnology of the Christian church. It is named from its opening words in its Latin form, the "Benedictus." It was in use as a hymn of praise as far back as the days of St. Benedict in the sixth century.

TEACHING SUGGESTIONS

In the lessons of this chapter, the usual grouping of the teaching suggestions, Opening, Development, and Close, will not be observed. The main purpose here is to give imagination play, to let poetry and symbolism, recognized as such, emphasize great truths of religion. You will think out for yourself, in preparing the lesson, an order of presenting the material which will seem to you to make it most impressive.

Reading the Story. The narrative which this lesson presents is probably less familiar to children than the birth stories, since the latter are used in many of the younger grades of this course, and also in the general exercises of school and church at the Christmas season. The stories all deal with the divine mystery of the origin of life. This should be approached so reverently that pupils feel themselves in the presence of sacred things. Nor need this feeling be lessened—it should rather be heightened—because of the legendary and poetic character of the narrative in which is enshrined the eternal truth and the eternal mystery which is exemplified in the coming into life of the little child.

The section in the lesson text containing the poem may be read in concert. Drill in reading together is part of the training for the service of worship in the church. It helps

the memory, also; for poetic sentences read aloud are more easily remembered than those to which one listens.

The Parallel Old Testament Stories. These are:

The birth of Isaac. Gen. 18:9-15; 21:1-7.

The birth of Samson. Judges 13:2-24.

The birth of Samuel. I Sam. 1:9-20.

Use caution in asking for reading of these Old Testament narratives, by making sure that you do not include verses which will cause confusion to the young readers. When the stories are expurgated, the Bible language is most impressive, especially in the last two narratives. The pupils have had the Samuel story earlier in the course; let them now feel the power of expression of such words as these concerning Hannah: "And she was in bitterness of soul, and prayed unto Jehovah, and wept sore." Can the pupils find points of resemblance between these stories and the one told of John the Baptist? John, like both Samson and Samuel, was to be a Nazirite, or devotee. Bring out the principles of life which were to be followed. (Numbers 6:1-21.) Incidentally you have here a good opportunity for giving a temperance lesson, for showing how self-restraint and self-discipline cultivate power and efficiency as well as a higher spiritual life.

The Meaning and Value of This Story. Draw from the class some of the reasons why a story of this sort was told about John's birth. Was John great because it was foretold that he should be, or was the story told to account for his greatness? John was a Nazirite; would it be easy to apply birth stories told about two other famous Nazirites to him? His followers, then, (1) wanted to explain his greatness. (2) They wanted to magnify his greatness by attributing to him a miraculous origin. (3) John was an heroic figure, and stories and poems always gather about the name and memory of a hero. So John's followers thought of him as a "child of promise." Their quaint story, and the poem which it enshrines, are full of religious ideas won-

derfully expressed. These things constitute its value to us, and are the truth which it contains.

You may start from the present, in helping the class to think out the position of those who are able to reverence both John and Jesus without placing any historical value on the birth stories. Thus: Do you know what boy or girl in this class will be a famous man or woman? Does any one know? Did Frances Willard's mother know that her daughter would be known all over this country? Suppose you were told the story of John the Baptist as if it happened, instead, to the father of Washington; would you then think more of Washington than you do now? We have learned—have we not?—that God does not need to tell any one, in advance, that a baby will become great, in order to make him so.

If you can get the class to recall in this connection the events of John's life, you will have given the sort of review lesson which has value, which can rarely be achieved when a day is set for a review of several lessons at once.

Read again the two passages about the child: the one beginning, "Yea, and thou, child," from the poem, and the verse which follows the poetical passage, "And the child grew," so that the pupils may remember that these words were written of John, not of Jesus.

To Be Memorized.

The last four lines of the "Benedictus":

Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

Lesson Assignments.

The verse from the "Benedictus," to be memorized by each.

The stories from Luke relating to the birth and childhood of Jesus: one to each. (1) Annunciation to Mary. (2) Visit to Elisabeth. (3) Why Joseph and Mary went to Bethlehem. (4) The Shepherd story. (5) Presenta-

tion in the Temple: Simeon and Anna. (6) Jesus in the Temple, at twelve.

These to be given either in the pupils' own words, or memorized.

Note Book Work.

Three statements are to be written in the space at the top of p. 25. The picture of the angel Gabriel by Carlo Dolci should be inserted; also the names asked for in the three lists. It will be well to have the pupils find them in the Bible, from the references on p. 108, of this book. Notice that no name is given for the mother of Samson; the pupils may write "The woman" as in the Bible story, if they choose, or simply "Not given."

PICTURES WHICH MAY BE USED.

| | |
|--|----------------------------|
| Fra Angelico: Babyhood of John. | Wilde (Life of Christ), 7. |
| Veronese: John the Baptist as a Child. | |
| Del Sarto: John the Baptist as a Boy. | Wilde, 42. |
| Herod's Temple. | Wilde, 385. |
| Giotto: Zacharias in the Temple. | Thompson, 126. |

STRIKING LITERARY EXPRESSIONS.

Dayspring from on high.
 Yea, and thou, child.
 Waxed strong in spirit.
 Until the day of his showing.

LESSON 14

“WHEN JESUS WAS BORN”

(The Story in Luke)

Bowen, **The Gospel of Jesus**, App. pp. 114–121.

Luke's Story of the Birth and Youth of Jesus.
Lk. 1:26–33, 36–56; 2:1–52.

Our dear and beautiful Christmas story, poetical and full of symbolism, is one of the heartbeats of a nation. The pupils who have been studying what Jesus was and what he said can feel the sense of awe and mystery out of which these legends grew. They should love the stories and the poems and perceive the spiritual truth they enshrine: the incarnation of the divine in the human, the revelation of God made to the world through Jesus, and the eternal mystery of the new life that comes to earth when a little child is born.

INFORMATION FOR THE TEACHER

Characteristics of Luke's Narrative. (1) It has a remarkable literary style. Renan once called the Gospel of Luke “The most beautiful book ever written.” (2) The story is idyllic. All the characters in it are sweet and holy. Even the season when the shepherds might spend the night in the fields with their flocks seems calm and smiling. Throughout the story songs abound. Angels give messages and sing the song of good will and peace on earth. Every incident of the narrative is peaceful and joyous. (3) The poor and lowly are exalted. It is to shepherds that the angels announce that Messiah is born. Simeon and Anna are humble worshippers in the Temple, looking for the glory of Israel and the one who is to redeem

Jerusalem. In this story there are no wise men, no evil kings, no great ones of earth. (4) The story is full of local Jewish color. It speaks of the angel Gabriel, of the throne of David, and the house of Jacob. The songs have the quality of some of the Psalms in the Old Testament, showing that they were not impromptu utterances, but were carefully written.

The Stories as Legends. It is important that the teacher should know some of the evidences on which scholars base their judgment that the birth stories in Luke, as well as those in Matthew, cannot be veritable history of what occurred when Jesus was born. Such knowledge creates for the teacher the background and atmosphere out of which it is possible to speak with assurance.

Genealogy. Neither of the two lists of the ancestors of Jesus, found in Matthew and in Luke, is included in our arrangement of the Gospel story, yet they have a bearing on the view which it is possible to take of these narratives, and so receive brief consideration here. Notice that the two lists differ in many respects, so could not both be correct; also that in both the descent from David is traced through Joseph. The writer of Luke speaks of Mary as a kinswoman of Elisabeth, who was of the house of Aaron (i.e., the tribe of Levi), while David was of the tribe of Judah. It is not, then, the thought of the writer that Jesus was descended from David through his mother Mary. The attempt of both genealogies is to prove him descended from David in order to give evidence that he was Messiah; but Jesus, by the lists, is shown to be son of David only if he is also son of Joseph. Jesus himself, in a passage found in all the first three gospels (Mt. 22:41; Mk. 12:35; Lk. 20:41-44), seems to combat the idea that Messiah was to be descended from David. Nowhere in speaking of himself does he suggest that he was so descended, even when to do so would have furnished proof to his followers of his claim to be Messiah. His townspeople in Nazareth seem also to know nothing of it.

Supernatural Origin. Luke's gospel, as Bowen's "Notes"

explain (p. 212), frankly represents Jesus to be the child of Joseph and Mary. In this whole section Joseph is called the father of Jesus. There are references to his parents, to his father and mother. In the story of the boy in the temple, Mary says to him, "Thy father and I have sought thee sorrowing." The one passage in Luke which implies a supernatural origin is, as the "Notes" say, clearly an interpolation, and is omitted from our arrangement of the Gospel. How the idea of a supernatural origin for Jesus grew will be more fully explained in considering Matthew's story in the next lesson.

Where Jesus was Born. The only point in which the two accounts of the birth of Jesus agree is in stating that Jesus was born in Bethlehem of Judæa, that is, "The City of David," the place from which the Messiah was expected to come. Luke recognizes that Jesus was always known as from Nazareth in Galilee, so gives the story of the census to account for the presence of Joseph and Mary in Bethlehem of Judæa at the time when Jesus was born. That this reference is unhistorical is clearly shown when we note that the census referred to was taken at the time when Jesus was about ten years of age. Moreover, it did not require that any of the men to be enrolled should go to the home of their ancestors for the purpose. A story something like this one is told regarding the birth of Krishna (see "Sidelights," p. 131). The similarity between these stories and those in other religions is striking. It reveals either a common influence or a similar tendency in the people among whom these religions took shape.

There was a Bethlehem not far from Nazareth which may possibly have been the birth-place of Jesus. The tradition that he was born at Bethlehem may have been based on this fact, but the expectation that the Messiah should come from Bethlehem of Judæa is a sufficient explanation of it. A natural inference from John 7:41, 42, would be that Jesus was known to be a native of Galilee, and not to have been born in Bethlehem of Judæa. The probability

is that Jesus was born at Nazareth, which was his home city through all his early years. All the Gospels call him, repeatedly, Jesus of Nazareth.

Annunciation to the Shepherds. The prevalence of angels in Luke's story gives abundant evidence of the poetical rather than the historical character of the narrative. If the shepherds' visit to Mary and the child had occurred, as the story tells, the awakening of Jesus to a sense of a new mission at the time of his baptism cannot be explained, for the visit of the shepherds and the announcement of Simeon and Anna in the temple would have made a deep impression on his parents and could not have been forgotten. They are represented as public, so that many others besides the parents of Jesus would have known of them. He would have been brought up through his childhood with a sense of his divine mission, if it had been declared by both angelic visitors and prophetic voices in the temple at the time of his birth. All these things are lacking in the earliest accounts about Jesus and in his own words about himself.

Magnificat. Observe the suggestion in the "Notes" that this hymn was at first part of the John the Baptist narrative and a song of Elisabeth. Our *Gospel of Jesus* restores what was undoubtedly the original reading, "And she said," instead of the words "And Mary said." See how wonderfully the song parallels the "Benedictus," or "Song of Zacharias." The critical insight which attributes the hymn to Elisabeth brings out its universal character. Any mother in Israel to whom had been given the child for which her soul had longed, might have said the words.

Visit to the Temple. In the story of Jesus in the temple at twelve years of age, we doubtless have an authentic tradition and not legend, as are the birth stories. The event was one familiar to Jewish boyhood. It was at the age of twelve that every Jewish lad made his first pilgrimage to the great temple of his nation, took part there in the services and ceremonies of Passover week, and voluntarily assumed the religious duties and obligations of a member of his na-

tion. The observance of this custom was placed at the time of his first spiritual awakening. Every boy and girl in the years of early adolescence feels the stir of the social and religious appeal. In oriental countries the recognition of the obligation of mature life comes much earlier than with us, but the spiritual awakening of Jesus at this age is paralleled in every boy and girl the world over.

An interesting sketch of the route to Jerusalem from Galilee, which Jesus and his parents undoubtedly took, and of the observance of the festivals in which they participated, will be found in Kent's *Life and Teachings of Jesus*, pp. 52 to 54.

TEACHING SUGGESTIONS

If the stories told in the text were assigned to different members of the class for home work as suggested in the last lesson, begin by asking for them. It is important to see that the several members of the class know them well as stories. Use the *Gospel* text here not for continuous reading, but in selected verses, for the purpose of bringing out passages of beauty, especially the poems or songs.

The pupils should learn, if they do not already know, what these hymns are called in the church liturgy. They should also learn that the names by which they are known come from the first word of each in its Latin version, as follows:

Benedictus, "blessed," from the song of Zacharias.

Magnificat, "magnifies." The so-called "song of Mary" (really of Elisabeth), "My soul doth magnify the Lord."

Gloria in Excelsis, "glory in the highest," from the angels' song.

Nunc Dimittis, "now lettest thou depart," from the speech of Simeon.

It is not desirable to awaken, in children of thirteen, the critical spirit; but knowledge of facts does not of necessity do this. Children receive knowledge with confidence from those capable of giving them instruction. If for the first six years of their religious training they had been told

that these were true stories, and then in the seventh year taught that they were legends, a charge of "destructive criticism" might perhaps be made; but the fault would lie with the earlier teaching and not with that of the present year. The pupils want to know on what they may depend. Statements of fact do not awaken in them the critical attitude of mind. They are more likely to love these narratives when asked to study them, not as historical events, but as poetic expressions of great ideas; for to the young poetry and romance are usually more fascinating than history. To tell them merely that the stories are "not true" would be misleading. To tell them instead, as should be done, that the stories are not historical, is to put them into the attitude of looking for the real values which the narratives contain. Read in this connection the quotation from Kent, given on p. 119.

Have the class read the two sentences about the child Jesus which are somewhat like the two about the child John in the last lesson, and record the four in the Note Book (p. 26).

This lesson cannot be quite completed by itself; it is "continued in our next," which must be studied in part with it. Yet good teaching requires that certain points should be kept in mind to be dealt with during this lesson period. Have the class recite in concert the stories given in Luke: (1) The Annunciation to Mary, (2) Mary's visit to Elisabeth, (3) the Manger in Bethlehem, (4) Shepherds in the Fields, and (5) the Presentation in the Temple. These should be reviewed next Sunday, and the list of Matthew's stories learned.

There should be begun during this hour some instruction concerning that great fact of which all religions take note and which has been especially emphasized in Christianity, the idea of Incarnation. The union of the divine nature with the human is a truth which has had recognition in many religions. Such recognition and its statement constitute one of the permanent concepts of Christianity. Our task as teachers is to help pupils to see that

not in one age alone, but in every age, this union of human and divine is shown, and proves that Incarnation is not an isolated fact, but an abiding truth. To help in presenting this idea, use such great verses of our Scripture as the following:

The sayings of Jesus:

I and the Father are one. (John 10:30. See also 14:7-11.)

That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us. (John 17:21.)

Paul's speech at Athens:

For in him we live and move and have our being; as certain even of your own poets have said, For we are also his offspring. (Acts 17:28.)

From the Epistle to the Ephesians:

That ye may be filled unto all the fulness of God. (3:19.)
Also such poems as:

"God hides himself within the love
Of those whom we love best." (Gannett.)

Given on p. 119.

Still the angels sing on high. (Gannett.)

"A Madonna of Fra Lippo Lippi." (Gilder.)

Both given on p. 120, and in the Pupils' Note Book.

Such a religious aim and such scripture passages and poems will enable you to leave at the end of the teaching period an impression of religious values. The pupils will then feel that matters of vital importance in thought and life have been presented to them.

School and Home.

These lessons again furnish a chance for home instruction on vital subjects. They should give opportunity to parents to clear up the confused ideas of their children concerning birth. Knowledge of the mother's care for the child during the months when she carries the little one beneath her heart, adds to the feeling of reverence for

motherhood and childhood; and boys respond to it as readily as do girls. The teacher and the minister may help the parents to use these lessons as a basis for that tender instruction which will help boys and girls better to understand their own lives; which will make the advent of the little child in the home seem to them an event as divine as was the coming to the earth of the child whom the Christmas festival celebrates.

Lesson Assignments.

None, unless some part of the work in the Note Book may be done at home.

Note Book Work.

The teacher will study the material offered for the whole chapter, and decide what parts of it may best be done with each lesson, what if any should be assigned as home work.

The poem "Discipleship," pp. 27-33, has large initial letters which it is hoped the pupils will wish to decorate. Windsor and Newton's or Prang's water colors may be used, or, much less satisfactory, crayola.

The pictures on pp. 36 and 38 are to be pasted in. The poems which accompany them constitute a reading lesson. The cradle-song, which it is hoped all our boys and girls will learn to love, is for home use. All the pages from 27 to 38 may well be taken home by the pupils on the Sunday before Christmas as part of their own contribution to the home life at the holiday season. These leaves may be again inserted when the book is completed.

Pages 26, 39 and 40 are the record of the pupils' work on this chapter. The verse at the foot of p. 26 might well be memorized.

PICTURES WHICH MAY BE USED.

Hole: Stereopticon Slides, Nos. 200 to 211. (Catalogue of Slides, A. U. A.) These give this artist's conception of the scenes of the stories included in this lesson and the next.

Hofmann: Annunciation.

Wilde, 1; Perry 797.

Mueller: Annunciation.

Wilde, 3.

| | |
|--|------------------------|
| Baroccio: Annunciation. | Wilde, 15. |
| Botticelli: Annunciation. | Perry, 272. |
| Albertinelli: Visit of Mary to Elisabeth. | Wilde, 6; Perry, 3246. |
| Carpaccio: Presentation in the Temple. | Perry, 274. |
| Mengelberg: Jesus at Twelve on the Way to Jerusalem. | Wilde, 34. |
| Hofmann: Christ Disputing with the Doctors. | Wilde, 38. |
| Hofmann: In the Temple. | Wilde, 39. |
| Holman Hunt: Finding of Christ in the Temple. | Wilde, 35. |

STRIKING LITERARY EXPRESSIONS.

Mary kept all these sayings, pondering them in her heart.

Yea, and a sword shall pierce through thine own soul, that thoughts out of many hearts may be revealed.

Teaching Material.

The following quotations will be found helpful with this lesson:

"In a humble peasant village, amidst the insignia of poverty and toil, Jesus was born. His birth and early training allied him with the countless army of humble toilers whose physical, mental, and moral burdens he sought to take from their weary shoulders. The beautiful narratives that have gathered about his birth will always continue to have a large religious value and to hold an important place in the thought of his followers, for they reflect humanity's ultimate appreciation of his God-given mission and its world-wide meaning. Yet the fact should never be overlooked that the marvellous charm of these narratives lies in those inimitable touches which link him with our common experiences and needs. This element is especially strong in Luke's peerless account of the humble peasant father and mother and of the birth in the lowly manger-cradle. Born 'according to the flesh under the law,' 'tempted in all points like as we are,' Jesus set out on the narrow way that led to complete oneness with his heavenly Father. As our elder brother, he calls upon us to follow him along the same narrow path, and thus to become perfect as he became perfect."

(Kent.)

God hides himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by him possessed.

He tents within the lonely heart,
And shepherds every thought;
We find him not by seeking long,—
We lose him not, unsought.

(Gannett.)

POEMS FOR PUPILS' NOTE BOOK AND MEMORY WORK.

Still the angels sing on high,
 Still the bearded men draw nigh,
 Bringing worship with the morn,
 When a little child is born;
 Baby-glory in the place,
 Star-look on the mother's face,
 Psalm within the mother's heart,
 Christmas all in counterpart.

(Gannett.)

A MADONNA OF FRA LIPPO LIPPI

No heavenly maid we here behold,
 Though round her brow a ring of gold;
 This baby, solemn-eyed and sweet,
 Is human all from head to feet.

Together close her palms are prest
 In worship of that godly guest;
 But glad her heart and unafraid
 While on her neck his hand is laid.

Two children, happy, laughing, gay,
 Uphold the little child in play;
 Not flying angels these, what though
 Four wings from their four shoulders grow.

Fra Lippo, we have learned from thee
 A lesson of humanity;
 To every mother's heart forlorn,
 In every house the Christ is born.

(Gilder.)

CRADLED ALL LOWLY

Cradled all lowly, behold a little child;
 Love, pure and holy, above his birth-place smiled.
 Ne'er yet was regal state
 Of monarch proud and great,
 Who grasp'd a nation's fate,
 So glorious as the manger bed of Bethlehem.

No longer sorrow, as without hope, O earth!
 A brighter morrow dawned with that infant's birth!
 A day when war shall cease,
 When truth and love and peace

Shall bring the world's release
In his dear name, the child that lay in Bethlehem.

The sun declineth along the western hill;
A new star shineth, while all the folds are still.

Man's hate and wrath and wrong

Shall yield the earth ere long,

And list the angels' song

Around the cradled child, God's light in Bethlehem.

(Adapted by C. J. Staples.)

Sidelights.

Most of the material which parallels these legends is mentioned in the Sidelights to the next lesson, p. 131. Among the Apocryphal Gospels, the Arabic Gospel of the Infancy and the Gospel of Thomas both contain a somewhat amplified story of the visit of the boy Jesus to the temple at twelve. Both give, also, many traditions of the childhood of Jesus which relate to his quickness of mind as a school-boy.

LESSON 15

“WHEN JESUS WAS BORN”

(The Story in Matthew)

Bowen, **The Gospel of Jesus**, App. pp. 121-124.

Matthew's Story of Jesus' Birth and Infancy.
Mt. 1:18 to 2:23.

Another group of legendary narratives relating to the birth of Jesus, those recorded in Matthew, are next to be considered. The general purpose and method of the lesson are the same as in the one preceding; and some of the elements of the stories which relate them to our common life make them equally appealing.

INFORMATION FOR THE TEACHER

The Two Accounts. Two quite diverse traditions shape the birth stories in Matthew and in Luke. Their poetical value is enhanced by this fact, but their inconsistencies in regard to time and place are serious, if one attempts to look at them as historical. There is the conflict as to the home of Joseph and Mary. Luke places it in Nazareth, and Matthew in Bethlehem. Luke has the parents return to Nazareth after the presentation in the temple when the child was forty days old. Matthew's account keeps them in Bethlehem until after the visit of the Magi when the child's age is clearly implied as two years; then sends them to Egypt whence, following a stay lasting until after Herod's death, they return to Nazareth. If one should try to place the visit of the Magi within the forty days of Luke's story, the public presentation in the temple in the face of the warning about Herod introduces serious difficulties. The

two accounts, in short, cannot be made to agree, nor do we need to try to make them agree when we use them for their beauty and symbolic value. Omitting as we do the interpolated verses in Luke (1:34, 35), there is one point only in which the two narratives are in strict agreement, namely: That Jesus was born in Bethlehem of Judæa.

Characteristics of Matthew's Story. The narrative has great contrasts and is in turn brilliant and somber. The visit of the Magi gives it oriental magnificence, against which is placed the black shadow of the slaughter of the children of Bethlehem. Herod, grim and sinister, dominates the scene. The star sends its gleam across the dark earthly conditions, giving the narrative a touch of heavenly splendor. It is a charming story, full of dramatic contrasts and of the credulous imagination of the age out of which it sprang. Two elements in it cannot fail to strike the student who examines it. (a) The angel of the Lord gives his messages always to Joseph instead of Mary, and always the word comes in a dream. Five times are warnings and directions so given. "This," says Albert Réville, "is a sign of great naïveté, but in this respect antiquity was usually credulous to a degree which confounds us." He points out that it seems never to have occurred to the narrator that there is no appreciable difference between "having seen or heard a thing in a dream," and "having dreamed that one saw or heard a thing." (b) The writer is dominated by the idea that he must prove Jesus to have been the Messiah who was expected by the Jews, so he quotes what he thinks is prophecy and tells us that all these things were done that the prophecy might be fulfilled.

The Prophecies. None of these quoted passages was originally a "prophecy" or prediction of an event far in the future. The "Notes" tell where each may be found. The book of Hosea pictures the nation Israel as the child of Jehovah, and the words of Hos. 11:1 "Out of Egypt did I call my son" refer to an event then long past, namely,

the leading out of the children of Israel from the bondage of Egypt. The quotation from Jeremiah referred to the sufferings and slaughter of people of Judah who were taken captive by the Babylonians. It is aptly applied to the supposed death of the children in Bethlehem, but did not predict it. The next quotation, "He shall be called a Nazarene," does not appear in the Old Testament. The "Notes" suggest a possible source (Is. 11:1) where indeed is a distinct Messianic prediction, but not in substance or in form what Matthew expresses.

The Virgin Birth. The idea contained in the first paragraph of Matthew's story, that Jesus had no human father, was based by the writer on a passage from Isaiah, which has long been taken as a prophecy of Messiah because Matthew so interpreted it. But a study of the passage shows that Isaiah used it for a very different purpose. Ahaz, king of Judah, was much disheartened because of an alliance between two of his foes, the kings of Syria and of Israel. The prophet cheers the heart of his sovereign by giving him a "word of the Lord" which said that before a boy soon to be born to a young woman, *Halema* (not virgin, *Bethoula*), should come to the age when he would know good from evil, the land of the kings before whom Ahaz trembled should be deserted. The name to be bestowed on the child, Immanuel, was a sign that God was still with them and would bring these things to pass. (Notice especially the marginal translations of the verse in Isaiah, American revision.) This passage, like the others quoted in Matthew's narrative, is taken from its context and given a new meaning. Having himself come to believe that the supreme qualities revealed in Jesus were due to a supernatural origin, the writer of this Gospel searches his Scriptures for a passage which would seem to declare that fact about Messiah. His story and quotation helped to give the idea wide acceptance so that it came in time to be incorporated into the creeds of the church. The most familiar statement of it is in the so-called Apostles' creed, "Conceived by the Holy Ghost, born of the Virgin Mary."

Part of the evidence that the narrative on which the belief is founded is not historical is here given. (1) Paul, earliest of the New Testament writers, makes no mention of the virgin birth; instead, he distinctly affirms the human origin of Jesus: "made of the seed of David according to the flesh" (Romans 1:3). "God sent forth his Son made of a woman, made under the law; . . . and because ye are sons, God sent forth the spirit of his Son into our hearts" (Gal. 4:4, 6). (2) Neither Mark nor John mentions it, and the one reference to it in Luke is considered by scholars, as we have seen, a later interpolation inserted after the doctrine had been developed in the churches. (3) Mary, mother of Jesus, addresses him with the words "Thy father and I," speaking of Joseph. Once she sought to interrupt his public work saying that "he was beside himself." (See Lesson 9, Sec. 49.) How can this be explained if she knew him to be of supernatural origin? For in that case the wonderful things he did and said would have seemed not the action of a man crazed, but the natural expression of a being so exalted. (4) The silence of Jesus himself on this matter is most significant. Had there been anything so important to know about his birth and destiny he would have known it. But he allows men to address him as the son of Joseph without contradiction or reproof. That he should not have mentioned to his disciples a matter of such moment if he knew of it, and that he should have failed to use it to give weight to his teaching, if he believed himself derived from God in a different way from other human beings, is unthinkable. (5) The idea is essentially un-Jewish. The Messiah foretold in the Old Testament was to be a normal man. Among the Greeks, on the contrary, the belief that heroes and great men sprang from gods was common. No doubt such a belief was a sincere attempt to explain the mystery of great personalities, an attempt which was as deeply religious in its motive as was the growth of the same doctrine concerning Jesus in the Christian church. After the destruction of Jerusalem the church was chiefly made up of Greek-speak-

ing people and largely influenced by Greek thought. In accepting the idea, Christians no doubt felt that they were rendering to Jesus a tribute of honor.

His disciples today, who can no longer accept the Greek idea, are not detracting from that honor when they declare that the story which tells that Jesus had no human father is unhistorical. The homage of this age is all the more sincere and genuine because it is intelligent.

Date of Jesus' Birth. Probably Jesus was born not long before the death of Herod the Great, which occurred in 4 B. C. Our present system of reckoning time is due to an error of mediæval scholars, so that we have to put the birth of Jesus "Before Christ," perhaps about the year 4 B. C.

The day and month are, of course, unknown. The early church celebrated the event on January 6, and the Armenian church still follows this custom. In the fourth century the Roman church began to observe the anniversary of Jesus' birth on December 25, including with it some of the customs of the pagan feast of Saturnalia which had been celebrated on that day.

The Star. Attempts have sometimes been made to find confirmation for this story in astronomy. A conjunction of Mars, Saturn, and Jupiter, is said to have occurred in the year 7 or 6, before our era, but a conjunction of planets is not one star, and does not look like one, nor does it move about to guide travellers on their way. Variable stars, very bright at certain times and at others very dim, are known to astronomers, but no one of them wanders about the skies or lies so low that a small house in a little village could be determined by its presence. The incident in our Bible is based on the belief and practice of astrologers rather than on the knowledge of astronomers. It is said that a star of exceptional brightness is recorded in Chinese annals as appearing in the heavens in the year 4 B. C. Even if this were a fact, how would it reveal to Eastern astrologers that a King of the Jews had been born? Just to ask the question shows how romantic and unhistorical is the account of the visit of the wise men. It grew out of the

signs which the Rabbis taught were to accompany the appearance of the Messiah. They derived these signs from Scripture passages. One of these (Num. 24:17) speaks of "a star to come out of Jacob." It seems likely that from this passage the Rabbis taught some connection between a star and the Messiah. The leader of the Jewish revolt under Hadrian, who desired to be the Messiah who should restore the kingdom to Israel, called himself by a name which meant "son of a star."

The Apocryphal Gospels preserve other traditions which amplified these stories and influenced many of the paintings which represent the Nativity. An ox and an ass are frequently introduced, as in Correggio's "Holy Night", from a passage in Habakkuk (3:2) supposed to refer to the Messiah, where the Septuagint reads "in the midst of two lives," that is, two living creatures. The ass is said to symbolize the Gentiles, and the ox the Jews. The passage in the Apocryphal Gospel from which this idea was derived will be found in The Gospel of Pseudo-Matthew, Chapter XIV.

The Story in Matthew. "Beyond a doubt, if one puts out of sight the impossibility of this narrative, it possesses great charm. This star which comes to the end of the world to reveal to the princes of human knowledge the birth of the future King of Humanity; this caravan which, crossing the desert, comes to fill Jerusalem with astonishment; these fears of the cruel tyrant, Herod, whose monstrous crimes could not prevail against the designs of God; this contrast between rich and powerful personages and the humble child whose high destiny they are the first to declare; all this forms a most highly colored and attractive picture, and it is not surprising that it has always been a delight to artists and poets." (Albert Réville.)

TEACHING SUGGESTIONS

For obvious reasons the reading of the first paragraph of the text in class should be omitted. It may easily happen that in many classes the stories from Matthew will be very

familiar. If the pupils tell them, do they retain something of the fine literary flavor of the Bible form and language? The growth of legend may, perhaps, be indicated to the class in this way: Ask for the reading of the Magi story, telling the pupils to watch carefully every point, as you intend to ask something about it when the reading is finished. Then ask: How many wise men does the story say came to find the king of the Jews? Do we know who they were? Will most of the class say that there were three of them, and that they were kings, or has any one noticed that the story does not tell how many there were nor call them kings? These ideas they get from the carol "We three kings of Orient are," which represents a development of the Bible story by later additions.

A list of stories from Matthew's Gospel, to correspond with the list from Luke, might be named thus:

(1) The Annunciation to Joseph. (2) The Wise Men and the Star. (3) The Journey to Egypt. (4) Herod's Wicked Deed. (5) The Return to Nazareth. Call for a concert recitation of both lists. Then name the stories at random, and see if the pupils can state promptly the Gospel—Matthew or Luke—in which each is found.

You may illustrate the value of these stories as showing how people had come to think of Jesus and wish to do him full honor, from a modern story, named "The Perfect Tribute," by Mary Shipman Andrews. That Lincoln lived and that he gave the now famous Gettysburg address are two historical facts, but the main story about the boy who told Lincoln that the silence that greeted his wonderful address was a perfect tribute to its greatness may be pure fiction. The perfect tribute may not have been awarded at the time, when few if any of the listeners realized what a remarkable utterance had been made. It is given in the years following, when all the world recognizes its greatness and that of the man who gave it. The story *reflects the opinion of a later time*, and so, apart from its literary merit, is a valuable human document.

In the same way, these wonder stories are human docu-

ments helping us to see Jesus himself more truly and to know in what esteem and reverence he was held by the people of his own land a few years after his death.

The poems, hymns, and carols offered in the last lesson, in this, and the next, will add to the charm of the narratives and help interpret them. Let the pupils choose among them which they prefer after they have heard them read.

Can you enlarge by this lesson, even in the minds of these children, the idea of incarnation? The trouble with the old dogma is that it taught too little. Trying to reveal God in human life, it taught that God was revealed in one life only, and finally that Jesus himself was God. Extend the thought and we see God revealed not in one life alone, but in many lives. We reach the real truth of the idea by affirming the divineness of human nature, and the incarnation of God not in one individual alone, but in humanity itself.

Close with a great thought beautifully expressed: one of the fine verses of Scripture, or a line of a poem which the pupils may carry away with them as memory or an impression.

Lesson Assignments.

One poem, or part of a poem, from those given, or a bit of the Scripture text, as desired, to be memorized.

Note Book Work.

The pupils should fill the spaces in the lists on p. 39; following either this lesson or the next, they should do the work indicated on p. 40.

If there is too large an amount in this Christmas section to be covered in the Sunday-school sessions, encourage the doing of part of it at home, giving it as lesson assignments. Even if part of the work is done after Christmas, it will not matter, if only the pupils are interested to do it.

Answers to the outline topics on p. 39, which the teacher may wish for quick reference, are here given:

LUKE'S ACCOUNT:

1. Makes the home of Joseph and Mary to be *Nazareth*.
2. That the Annunciation was made to *Mary*.
3. That it was made by *the angel Gabriel*.
4. That Jesus was born in *Bethlehem of Judæa*.
5. That the birth of Jesus was announced by *angels to shepherds abiding in the fields*.
6. That a visit was made to the Child in Bethlehem by the *shepherds*.
7. That Jesus was taken to the *temple* where he was received by the prophet *Simeon* and the prophetess *Anna*, who foretold his greatness.
8. That Joseph and Mary returned with the child to the home in *Nazareth*.

MATTHEW'S ACCOUNT:

1. Implies that the home was in *Bethlehem*.
2. That the Annunciation was made to *Joseph*.
3. That it was made by *the angel Gabriel in a dream*.
4. That Jesus was born in *Bethlehem of Judæa*.
5. That the birth of "A King of the Jews" was revealed to *wise men* by a *star*.
6. That a visit was made to the child in Bethlehem by the *wise men*.
7. That Joseph took the child and his mother to *Egypt* to escape the fury of King *Herod*, who sent and slew all baby boys in Bethlehem under *two years* of age.
8. That from Egypt they did not again go home to *Bethlehem* but went instead to *Nazareth*.

How many things are the same in the two accounts? Only the place of birth (4), the mention of the angel Gabriel (3), and the return to Nazareth (8).

PICTURES TO BE USED.

Le Rolle: Nativity.

Correggio: Holy Night.

Hofmann: Worship of the Magi.

Luini: Adoration of the Magi.

Veronese: Adoration of the Magi.

Warren: The Star of Bethlehem.

Hofmann: Flight into Egypt.

Murillo: Flight into Egypt.

Merson: Repose in Egypt.

Van Dyck: Repose in Egypt.

Wilde, 11.

Wilde, 9.

Wilde, 20.

Wilde, 21.

Wilde, 22.

Wilde, 590.

Wilde, 25.

Wilde, 397.

Wilde, 29.

Wilde, 432.

A list of the pictures of Madonna and Child would cover many pages. For the Note Book, the one by Fra Lippo Lippi is used, with Gilder's poem. The Wilde, Perry, Brown, or Thompson catalogues will suggest others if the teacher desires to use them.

Sidelights.

Many other legends of the infancy of Jesus, far inferior to those in our Gospels, will be found in the Apocryphal Gospels. The Magi story, somewhat amplified, is given in the Pseudo-Matthew (sections 14 to 17).

A legend about Abraham similar to the Magi story was current in the Jewish Schools. "Nimrod had read in the stars that a man was to be born who should destroy his empire and his false religion. In order to prevent such a catastrophe, he caused all the little children to be massacred. But, forewarned in time, the mother of Abraham escaped, and brought forth her son in a cave."

Stories quite similar to these related of Jesus are found among the birth stories of Krishna in Hindu mythology. He was believed to be an incarnation of the divine life in order "to establish righteousness below." Manda, his father, a shepherd, had come to Mathura to pay his taxes and there Krishna was born; then he was carried off by night to escape massacre by king Kamsa.

There are also striking parallels in the Buddhist legends. Gautama, the Buddha, came to be regarded by his followers as omniscient and absolutely sinless. He was believed to have no earthly father, but to have descended of his own accord from the heavenly regions to be born of a woman. Angels are said to have appeared at his birth. He was worshipped by an aged saint who prophesied that he would be a Buddha and show the way of salvation. When he was five months old, five wise men, journeying northward through the air, came down and worshipped him.

LESSON 16

CHRISTMAS SYMBOLS AND CHRISTMAS HYMNS

Where a short lesson period is given on the Sunday on which Christmas is celebrated, the material suggested in this lesson may be used.

TEACHING SUGGESTIONS

The Christmas Symbols. Get from the class what is meant by a symbol. The flag is a symbol of our country. What does it stand for? What are the Christmas symbols, and what do they mean?

(1) *The Star.* A Municipal Christmas tree was placed in Union Square, New York City. It was Christmas eve, and the Square was thronged with people. Electric lights sparkled all over the branches, when suddenly, a great star, in white electric lights, gleamed out at the very top of the tree. The people were hushed, and stood very still. What would you have been thinking and feeling if you had stood in the crowd? I believe you would have been helped to think of the star as a symbol of the light that shone for human hearts and lives when Jesus came into the world.

(2) *The Manger.* The story which stands for the humble birthplace of Jesus tells us the wonderful truth that greatness is often found in the lowliest spots of earth. No place is too obscure or too humble to receive God's divine gift of a little child who shall one day become one of the great ones of earth. Compare with this the log cabin home of Lincoln, and the upper room over a stable where the poet Keats was born.

(3) *Bethlehem.* The manger-thought enlarged: even the little town in any land may some day be counted among

the great places of earth if out of it a great soul is believed to have come.

(4) *The Shepherds*. This story tells us that God's truth is not always given to the great and the wise. The humblest heart that is ready for it may receive it. Jesus, you remember, thanked God that some of the truth his heart knew, though hidden from the wise and prudent, had been revealed unto babes.

(5) *The Angels*. These are the symbols of all the messengers of every kind that bring God's truth to men. Are we sure that we are watching for them and trying to hear what they have to tell?

"Good tidings every day;
The messengers ride fast.
Thanks be to God for all they say;
There is such noise on the highway,
Let us keep still while they ride past."

(6) *The Wise Men*. Our story means that when true greatness appears those who are truly wise bow down before it.

The Christmas Hymns. The pupils should look over, in their own Sunday-school hymn book or the church hymnal, the list of hymns and carols relating to Christmas. They should be familiar with the two great contributions from E. H. Sears, a Unitarian minister,

"Calm on the listening ear of night"
and

"It came upon the midnight clear."

Also two from our Unitarian poets:

"What means this glory round our feet,"
by J. R. Lowell, and

"I heard the bells on Christmas day,"
by H. W. Longfellow.

Isaac Watts, the famous hymn writer, gives us

“Joy to the world, the Lord is come”

set to “Antioch,” the inspiring music by Händel. One much loved by children is Phillips Brooks’

“O Little Town of Bethlehem,”

and they like, too, the inspiring music and the angel song in Charles Wesley’s

“Hark the herald angels sing,”

which is much marred for our use by its theological implications, but is one of the most widely known and used of the Christmas hymns.

It will help to cultivate a feeling of fellowship for the various representatives of the Christian faith if attention is called to the fact that of the writers of these hymns, we have three Unitarians, one English Independent (Watts), one Episcopalian, and one Methodist.

From the carols, the pupils should know the German Folk Song

“Silent night! Peaceful night!”

the old English carol

“God give ye merry Christmastide,”

and Martin Luther’s carol, written for his little son Hans:

“From Heaven above to earth I come.”

The Note Book contains one of our dearest Christmas songs,

“Sleep, my little Jesus,”

by William C. Gannett, which should be taken home and sung as a household carol at Christmas; and the Note Book pages which the pupils may make beautiful, if they will, just for love of beautiful things, bear a poem for which every child should learn to care, “Discipleship,” by Frederick L. Hosmer. All the teachers will know and the pupils

should be told that these two poets, friends through many years, are both ministers of the Unitarian church.

To these, two of the great hymns of the ages should be added, so that at least the names of each shall be familiar to the pupils. The first, Milton's "Hymn on the Morning of Christ's Nativity," need only be mentioned. The second, so vivid in its word pictures, so beautiful both in form and thought, will be enjoyed by most boys and girls of thirteen if they hear it well read. It is given here.

A CHRISTMAS HYMN

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars,—
Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago?

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fall'n through a half-shut stable door
Across his path. He passed,—for naught
Told what was going on within;
How keen the stars, his only thought,—
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago!

O, strange indifference! low and high
Drownsd over common joys and cares;
The earth was still,—but knew not why;
The world was listening, unawares.
How calm a moment may precede
One that shall thrill the world forever!
To that still moment, none would heed,
Man's doom was linked no more to sever,—
In the solemn midnight,
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness,—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago!

(Alfred Domett.)

The teacher may wish to mention, also, that most famous of all the great oratorios, "The Messiah" of Händel, which interprets the Christmas stories in world-famous music.

Chapter V

THOU ART THE MESSIAH!

[It will be necessary at this point to recall the incidents of the last lesson which preceded the Christmas chapter.]

THE SCENE AND SITUATION. The life of Jesus now comes to another climax, second only to his consecration of himself at his baptism. It is the time when he becomes convinced that he is to be the Messiah long expected by his nation, when he decides what sort of kingdom that Messiah should try to establish, and warns his followers of the difficulties and rewards of their great task.

These are high lights in the story, made brighter by the shadows which are beginning to fall. For certain things are now making Jesus' way dark before him: interruptions to his teaching by the rush of people desiring to be healed; the increasing hostility of the religious leaders; dangers to his life and to his cause from Herod's suspicions; and, bitterest of all, some doubts regarding the steadfastness of his own band of followers.

THE MATERIAL. These lessons are based on selections from Chapters IV, V and VI, of *The Gospel of Jesus*. Many sections of Chapter V are omitted, partly for lack of time to consider them, partly because the teachings are not wholly suitable to be considered by pupils of this age. Legendary material from the Appendix is added to give the pupils familiarity with the stories.

LESSON AIMS. (1) To show the heroism involved in the career and decisions of Jesus and his followers. (2) To point out the hardships and the rewards of life devoted to great ideals. (3) To give to the pupils some idea of the religious value of consecration.

LESSON 17

THE BREAD OF HEAVEN

Bowen, **The Gospel of Jesus**, Sections 74-75, 91-92.

App. pp. 124-125.

74. The Love Feast in the Desert. Mk. 6:31-42.

75. Jesus the Great Healer. Mk. 6:45-46,
53-56.

91. Parable of Foundations of Rock and of Sand.
Mt. 7:24-27.

92. The Effect of Jesus' Teaching. Mk. 1:22.

App. p. 124. Walking on the Sea. Mk. 6:45-51.

App. p. 125. Feeding the Four Thousand. Mk.
8:1-10.

Outdoor scenes are still before us in this lesson,—the fellowship meal in the open air by which Jesus and his followers shared their limited supply with their companions; another storm at sea, with its tradition that Jesus came to the assistance of the Twelve, even though to do so he must walk on the waves; the scenes in street, market-place and highway when the crowd pressed for healing; and at the end Jesus' own picture, in his parable-story, of the storm that beat over two houses, when one, well-founded on the rock, stood, while the other fell. To derive spiritual truth for young hearts from stories of happenings in the natural world is here the teacher's task.

INFORMATION FOR THE TEACHER

The Love Feast in the Desert. (74) This picture of an event in the life of Jesus has, as the "Notes" show, been much colored by other narratives of historical incidents, and by later practices of the Christian church. There is,

no doubt, some analogy in the minds of the gospel writers between this story and several other events in the national life. There was their tradition of their nation having been fed by the manna from heaven in the wilderness. There was the story of the unleavened bread used at the passover, which had directed the practice of the nation for centuries at one of its great religious feasts. There was the remarkable passage in their Psalms (107: 5, 6, 9):

Hungry and thirsty
Their soul fainted in them.
Then they cried unto Jehovah in their trouble,
And he delivered them out of their distresses. . . .
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

There was the story of Elisha (II Kings 4: 42-44), which told that he had fed one hundred men with twenty loaves of barley and a few heads of grain, and that they all ate of it and left thereof, according to the word of Jehovah. At the time when the Gospels were written, the early church held frequent fellowship meals, which custom, no doubt, did something toward shaping the narrative. For many years afterward there was celebrated the Agapé, or love feast, which may have had its origin in this fellowship meal in the desert place. It included the Lord's Supper, afterward separated from it, which has survived until the present time.

Notice how much the legendary character of the narrative relates to the numbers which are given. What may at first have been only a generous sharing of a small amount of food, grew, in time, to this miracle story in which the numbers of people eating are represented by the thousand.

A desert place apart. This place would be, according to our narrative, somewhere on the east side of the lake. There is a conflict between the narratives of Mark and of Luke at this point. Luke's statement that it was in a city called Bethsaida, which is near Capernaum, on the northwest shore, does not seem probable, nor does it harmonize with Mk. 6: 45. According to this narrative, the disciples

started after the supper for Bethsaida, and the storm which arose beat their boat back so that they landed in the morning at the plain of Gennesaret.

He began to teach them. The ministry of Jesus to the people who followed him in the desert place was far greater than the offering of food for their physical need. He looked upon them with compassion, seeing them as helpless as sheep without a shepherd (see Sec. 49), and spent the entire day in giving them instruction. By his teaching, he gave them the "bread of heaven" and the "water of life."

Feeding the Four Thousand. This story which the Appendix records and which Mark gives as if it were a different incident, is really only a different version of the same narrative. It shows, even more clearly than the first, how an account of a very simple and natural happening may be enlarged and exaggerated as it is repeated, especially under the influence of the desire to exalt the power and work of Jesus.

Walking on the Sea. All the first three Gospels give the incident of the supper in the desert place, but only Matthew and Mark relate the storm on the lake as following it, when Jesus is said to have walked on the water, and only Matthew gives the addition of Peter's attempt to go to Jesus. Mark's story seems to contain two conflicting ideas: the first, that Jesus on the shore saw that the boat was in distress and started to go to help his disciples; the second, that as he walked toward them he attempted to pass them by. The latter part shows, especially, how confused was the idea of the narrator concerning this incident. It may well have been based either on the experience of Jesus and his disciples in the storm which we have already considered in Lesson 10 (Sec. 52), or on some similar episode when the disciples found themselves in peril of the waves. It is more than likely that they had such an experience with a storm on the lake, not once, but many times. That Jesus on the shore should attempt to help them as the boat drew near to the land would be probable enough. Indeed, it is possible that the Fourth Gospel gives a suggestion that

this is what happened, when it says in relating this incident "They received Jesus into the boat, and *straightway* the boat was at the land whither they were going." This seems to suggest that a story, which in its present form must be purely legendary, might have had behind it some basis of a very simple and natural experience.

Jesus the Helper. (75) Again in this Section, we have the picture, now grown so familiar, of the crowds pressing about Jesus in their desire to be healed. It is significant that this paragraph in our story does not say that he cured any one. It is becoming evident that he found these efforts at healing, even when they were most successful, a real interference with his most important work, that of teaching the people.

Foundations of Rock and Sand. (91) This story of the two houses, one with sufficient and adequate foundation, and the other with a treacherous one, is especially effective as an illustration from the lips of Jesus, the builder.

Taught . . . not as the scribes. (92) These words reveal one secret of the power of Jesus' message. The scribes were accustomed to teach by telling what had been written and what had been said "by them of old time." Jesus spoke out of his own convictions and the words from his heart went straight to the hearts of his hearers.

Opposition of the Scribes and Pharisees. We must note how the religious leaders of his time were increasingly opposed to the work and the ideas of Jesus. They are represented here as listening to his words not that they might find the good in them, but in order to catch him in some utterance which would bring the civil authorities against him. The narrative aptly says that they were "lying in wait" for him. The situation grows more and more perilous for Jesus and his disciples from this time.

TEACHING SUGGESTIONS

Lesson Openings. (1) Two ceremonials of the Christian church with which the pupils are perhaps familiar may introduce the lesson. The first of these is the communion

service. Its meaning should merely be referred to here, as more will be said about it when we come to consider the last supper of Jesus with his disciples. Bring out, however, at this point the sense of its being a fellowship meal, for that idea is involved in the name of this ordinance of the church. Another custom which the early church observed is still continued by at least one of the great denominations, the Methodist Episcopal. It is the love feast at which only bread and water are used, symbolizing by the most meager articles of food the deepest fellowship and friendliness. It was not at first a religious ceremonial. A very simple and friendly, though perhaps scanty, meal eaten by Jesus and his hearers in the open air, had as its vital features the sense of brotherhood, the opportunity to share, and that feeling of fellowship which made the occasion memorable. In later time his followers wanted to make a great and wonderful happening out of this incident. But no story of feeding the multitude with bread is so great as what really happened there when the multitude was fed with the spiritual food which Jesus by his teaching gave them to meet their need.

(2) Recall to the memory of the pupils lines from Lowell, with which they will all be familiar:

"Not what we give, but what we share,
For the gift without the giver is bare."

In these incidents which open this lesson, we have a beautiful story of sharing. It is so like Jesus, is it not? He gave to others not only part of this scanty supply of food which had been brought for himself and his disciples, but he gave also courtesy and kindness; best of all, he gave himself.

Lesson Development. Bring out the oriental idea of hospitality, and help the pupils to see how true and beautiful it is. Custom required of them that they should never eat food in the presence of another without offering a part of it. It did not matter if the food was poor, or the supply too small. To share that of which one was about to partake was a law of life.

If the story of the evening meal in the open air suggests to the pupils a picnic, do not allow the thought of the lesson to descend to the idea of a mere frolic. Instead, let the lesson raise one of the common events of life to a higher level. The Sunday-school picnic has value for character, if it develops the spirit of fellowship, of unity, and of good will.

The exaggeration in numbers is something which boys and girls can, perhaps, understand better if it be possible to test their own account of some gathering they have attended. How many people were at church this morning? How many attended some lecture, or political meeting, which has recently been held? What do we find in newspaper accounts of accidents? Are not the numbers first reported generally larger than those which in time we learn to be the right ones? Scarcely a person who has not given himself careful training can estimate, even approximately, the numbers of an audience. They are invariably stated larger than they are found to be.

It has been well suggested that in a sense the story of feeding the multitude is a parable of the Galilean ministry. Without wealth, or influence, or patronage, Jesus fed the minds and souls of men.

Best of all, develop from the story its spiritual meaning. Jesus fed the multitude with food for their inner life in his instruction, in enlarged fellowship, in kindly ministry, in the new sense of brotherhood which his life among his followers awakened.

He was able to do this because his own inner life was fed by intimate communion with God. Do you remember how sharply the contrast between food for the body and food for the soul is drawn in another incident related of him? After a wearying journey the disciples went away to buy food, and on their return said to him, "Master, eat." But Jesus replied, "I have meat to eat that ye know not of"; and when they wondered he added, "My meat is to do the will of him that sent me, and to accomplish his work."

The parable of the house built on the rock should be read

by the class, but as it has, no doubt, long been familiar to them, and has been so frequently used, it is better to avoid making a moral application of it. Take for granted that the pupils will grasp its meaning as related to their own lives. Call attention, then, not to the lesson to be drawn from it, but to the vivid picture which it presents.

Lesson Close. Make impressive the thought of the need of food for the spirit. Where may we find the bread of heaven? In the words of Jesus? Yes. In other teachings? Certainly. That is what the church is for—to minister to the soul. That is, in part, what books are for—to give us the truth by which we may live. Recall in this connection the words of Jesus in the temptation story: "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

Use one of the class prayers at the end of the hour.

Lesson Assignment.

The preparation of the prayer for class use is an important part of the year's work. If it has not yet been done, ask each pupil to bring in at least one petition to be considered as part of their class prayer. They may look up printed prayers if they wish, but try especially to get them to put down in simple words one thing that they think they need and for which they wish to pray.

Note Book Work.

After the lesson has been taught the pupils will be prepared to insert answers to the questions on p. 41. The verse from the Psalms should be read in class, and memorized.

PICTURES TO BE USED.

| | |
|-------------------------------------|------------|
| Hole: Feeding of the Five Thousand. | 233. |
| Hole: Jesus walking on the Sea. | 234. |
| Murillo: Feeding the Five Thousand. | Wilde, 83. |

STRIKING LITERARY EXPRESSIONS.

Come ye yourselves apart.
They were as sheep not having a shepherd.
He taught as one having authority.

LESSON 18

WHO SAY YE THAT I AM?

Bowen, **The Gospel of Jesus**, Sections 93-95. App. p. 126.

93. The Gentile Woman's Daughter. Mk. 7: 24-30.

94. Jesus as Messiah. Mk. 7: 31; 8: 27-33.

95. The Meaning of Discipleship. Mt. 10: 28-33, 38-39; 16: 24-28.

App. p. 126. The Transfiguration Mk. 9: 2-8.

The crisis which came into the life of Jesus with the announcement of his mission as Messiah, and his disciples' recognition of it is "the great divide" in his story. The climax of purpose is reached here. All the rest is its fulfillment through seeming failure.

INFORMATION FOR THE TEACHER

He arose . . . and went away. (93) This journey of Jesus represents a period of retirement from work and from the danger which surrounded his ministry in Galilee. The populace seems to have turned away from him, to some extent, after his day's teaching about the bread of life. His followers were further alienated by his denunciation of ceremonial customs as revealed in the incident of eating with unwashed hands (Sec. 77), so he went, for a time, out of his own country "into the region of Tyre." The passage indicates that he wanted to be entirely out of observation, not to be asked for a time either to teach or to heal; but "he could not be hid," for his fame had gone before him.

A Gentile, a Syro-Phœnician. The woman who approached Jesus asking him to heal her daughter was one of a branch of the old Phœnician race, that had migrated

from the East and settled along the coast, and was called Syrian to distinguish it from the Libyan branch in North Africa.

The Woman's Clever Retort. The words in which Jesus refused the woman's request that her daughter might be healed sound harsh, but it may well be that he used some proverb in common speech, with which the woman was familiar, to explain to her his purpose to work only among his own people. At least it was well known in all the country round about that the Jews were accustomed to refer to all foreigners as "dogs." The saying embodied a graphic figure quite in accord with the concrete picture-method of teaching which Jesus habitually employed. The woman accepts the figure and carries it still further, saying, in effect, "That is true, Sir, and yet the little dogs under the table eat of the children's crumbs." This bright reply aroused the admiration of Jesus for the woman's quick mental grasp, her persistence, and her faith, so that he granted her request. Note the restraint in the account of what followed! The story merely tells the condition in which the child was found when the mother returned to her home.

The Journey Back. (94) The route indicated takes Jesus and his followers well to the north, then down again through Syria to Decapolis. The city of Cæsarea Philippi was about twenty-five or thirty miles north of the lake of Galilee, in one of the loveliest regions in that section of the country. Philip the Tetrarch enlarged and beautified an old city, gave it the name of the Emperor Augustus Cæsar coupled with his own, "the Cæsarea of Philip," and made it his capital. The word "villages" is used in the text much as we would use the word "suburbs."

On the way he asked. We may think of the question which Jesus put to his disciples and their answers as given in a region covered with a great variety of wild flowers, on roadways shaded by oak and mulberry, olive and fig trees. Read in the "Notes" the clear exposition of the idea of Messiah as coming through the gates of death to

the realm of departed spirits, escaping thence on the third day to God, and returning exalted and glorious on the clouds. It must have been indelibly impressed on the minds of his followers that immediately after his acceptance of the title of Messiah from Peter, Jesus foretold his possible death. We must not imagine that he knew of a certainty what was to happen, but we can see that he read in the words and actions of his enemies only too surely what was likely to occur. He accepted the fate which might come as the difficult path which Messiah must tread. His idea is still dark and bewildering to his followers. Even Peter, who had the flash of insight concerning the mission of Jesus, cannot accept the idea that he might lose his life if he continues to teach the people what he believes about the Kingdom of God. Jesus' quick response, "Get thee behind me, Satan," shows how great was the temptation to try to save his own life, and how promptly that temptation was resisted.

Tell no man. The spiritual kingdom which Jesus felt Messiah was to establish was not in accord with popular expectation. The disciples themselves needed much instruction before Jesus' idea became their own, even in part. To acclaim him as Messiah would add to his peril, and their own, from the civil authorities, and might bring about the more serious trouble of popular uprising against the Roman government; so he instructed them to tell no one that he was Messiah.

The Cost of Discipleship. (95) Section 95, which brings together sayings recorded at various places in the three Gospels, gives a vivid presentation of the stress of soul in which Jesus looked forward to the fulfillment of his great purpose and the peril which, as he was aware, awaited the attempt. He gives his followers full warning of their possible danger, and says some things so remarkable and universally true that they apply to all time,—to his followers, and to every one who would help establish the Kingdom of righteousness, and truth, and peace.

The Transfiguration. In this legendary story, full of

the symbolism of the expectation of the Hebrews, and colored by passages of their Scripture, we have perhaps an ecstatic religious experience of Jesus, which he endeavored to share with the three of his followers who were his closest friends. The scene puts into graphic form the new conception of the spiritual mission of Jesus, and the disciples' revised idea of the Messiah under his teaching. Was this incident some inner illumination of the Master's soul, like his baptismal vision? What we know is that from his deep experiences he drew that unfaltering courage with which from the time of his recognition of his Messiahship, on to the end, he faced peril, opposition, the desertion of his followers, public shame, and at last death itself.

TEACHING SUGGESTIONS

If the class prayer was made the assignment for home work last week, use five minutes before beginning this lesson for its consideration.

Openings. (1) After reading the lesson together use the Outline Map in the Note Book on which to trace the journey Jesus made with his disciples. Notice the mountainous character of much of that region. Have the pupils point to the places where Capernaum, Tyre, Sidon, and Cæsarea Philippi were located; also the Lebanon mountains, and Mt. Hermon. They will like to know that this is the mountain which tradition said was the scene of the Transfiguration.

(2) Open the lesson with a series of questions, which relate to foreigners and foreign countries. You will know whether any pupil in your class has visited or lived in another land. You may be able to bring some experience of your own, briefly, as a starting point from which to picture this account of Jesus and his followers among a foreign people. We have aliens living in this country—many of them. Where would one see such people at their best, here, or in their own land amid familiar surroundings? Notice the tendency of boys and girls to make fun of those of another land or race; the nicknames for them are all

too familiar. Can a feeling of sympathy be cultivated? Try. Suppose you begin abruptly: "Have you ever seen a foreigner?" That causes amusement. Follow immediately with: "Have you ever *been* a foreigner?" That is a thought that soberes. "Put yourself in his place" when an alien is in mind. Would you do better, or as well, in a foreign tongue? with new customs and surroundings? Would your clothes look queer in Syria? Jesus had seen many people of different lands, no doubt, for Galilee was on the trade routes between Arabia and Tyre. Now he goes into a neighboring country, where he is the "foreigner." How would he feel toward the people? How would you want them to treat him? Lead the lesson into a consideration of the woman and her petition—then on to the scene between Jesus and the disciples near Cæsarea Philippi.

Lesson Development. In considering the approval of Jesus for the saying of the woman, recall his commendation of another foreigner. Do the pupils remember who it was, and how Jesus said he had not found such faith in Israel? (See Lesson 7, incident of the Centurion, and let the class review the story.)

Recall the rumors that had reached Herod about the Wonder-Worker of Galilee. Now by a question Jesus draws from his disciples what people are saying. "One of the old prophets has come to earth again." "John the Baptist is alive." "Elijah is among us." Then he puts a searching question: *Who say ye that I am?* By the very words he implies that they may well consider their leader to be one of those of whom the prophets had spoken: "Elijah must first come," "that prophet," or "he who should redeem Israel." It is impetuous Peter who speaks: "Thou art the Messiah" and wins the approbation of Jesus. Can you think how the Twelve must have felt—what intense excitement the words must have stirred in their hearts? Their leader, for whom they had left all, is the great Deliverer! I think I should like to have been one of that little group, in that hour!

Now across that joy a dark shadow falls. The path of Messiah is not an easy one. "I must face death at Jerusalem if we go there—and go we must." What wonder that Peter, impulsive as always, quickly protests. Jesus will not allow himself to believe that he is likely to escape the snare his opponents have already set for him. His words, "Get thee behind me, Satan," are addressed as a rebuke to Peter, who now seems like a tempter to lure Jesus from his purpose.

"Count the cost"—that is the meaning of the illustration of building a tower, and of the King going to war. "Do not undertake this mission with me," Jesus says in effect, "and then give it up because it requires more sacrifice than you supposed. It may take everything—even your life; are you willing to go?"

The wonderful passage about taking up one's cross and following rises into a truth not local but universal. The path of self-denial is the way to the heights; Jesus walked it, and summons us his road.

Now take the story of transfiguration. After this talk with his disciples, first exciting, then saddening, Jesus was revealed to them in a new light. He was greater than they thought—fit companion of Moses and Elijah, as Messiah should be. He was so great that he was even willing to die if he must, for the sake of his cause. God was with him, approved of him; God would be with them; the very hairs of their heads were numbered. Why fear? All this is transformed into the beautiful story which tells that Jesus was transfigured before them—that a vision of his greatness was given them. Can you read the spiritual meanings into it? Let the poem help us.

Lesson Close. Have the pupils read in closing the lesson, the poem found on p. 42 in their Note Book; taking the stanzas in turn, or in unison if they read well together.

The poem is printed here, that the teacher may have it for reference, and may take part with the class in the reading.

ON THE MOUNT

Not always on the mount may we
Rapt in the heavenly vision be:
The shores of thought and feeling know
The Spirit's tidal ebb and flow.

"Lord, it is good abiding here,"
We cry, the heavenly presence near;
The vision vanishes, our eyes
Are lifted into vacant skies.

Yet hath one such exalted hour
Upon the soul redeeming power,
And in its strength through after days
We travel our appointed ways,

Till all the lowly vale grows bright,
Transfigured in remembered light,
And in untiring souls we bear
The freshness of the upper air.

The mount for vision: but below
The paths of daily duty go,
And nobler life therein shall own
The pattern on the mountain shown.

(Frederick Lucian Hosmer.)

Lesson Assignment.

Report of the class work, if the class is organized, should be assigned each week to a different member, as was earlier suggested. See that each pupil takes the copy of the poem "On the Mount" from the envelope, to memorize during the week.

Hawthorne's story, "The Great Stone Face," is again of interest here in connection with the story of the transfiguration. Will each member read it at home during the week? A note to the parents, making the request, will help you to secure this much home work from each pupil.

Note Book Work.

Ask the pupils to choose one passage which they think striking, and write it in the Note Book, page 42, and insert the picture of Mt. Hermon. Places referred to under Lesson Opening (1), may be marked on Outline Map, p. 43.

PICTURES WHICH MAY BE USED.

| | |
|---|------------------------|
| Hole: The Faith of the Syro-Phœnician woman. | 236. |
| Hole: The Inquiry near Cæsarea Philippi. | 237. |
| Hole: The Transfiguration. | 238. |
| Cæsarea Philippi—Underwood Stereographs, Nos. 10881, 10849, | |
| | 3169, 10878, 10879. |
| | Wilde, 219. |
| Raphael: Transfiguration. | Wilde, 89; Perry, 339. |
| Fra Angelico: Transfiguration. | Wilde, 257. |

No pictures of the transfiguration are valuable as teaching material. The teacher may wish pupils to know them as artists' representation of Bible stories.

STRIKING LITERARY EXPRESSIONS.

I came to cast fire upon the earth; and how would I that it were already kindled.

Glistening . . . exceeding white, so as no fuller on earth could whiten them.

LESSON 19

TRUE GREATNESS IN THE KINGDOM OF GOD

Bowen, **The Gospel of Jesus**, Sections 96-100.

96. The Ambition of James and John. Mk. 10:35-45.
97. Jesus Foretells his Death. Mk. 9:10-13, 30-32.
98. Which of the Disciples is Greatest? Mk. 9:33-36.
99. Jesus and the Children. Mk. 9:37; 10:13-16.
100. Unavowed Friends. Mk. 9:38-41.

In this lesson are included two of the tenderest of those scenes in the life of Jesus which were remembered and recorded by his followers, namely, those which picture him with little children. Some of his most remarkable religious utterances relate to them. He used the child to illustrate that attitude of humility and the receptive spirit which fitted one to be a member of the Kingdom of God. He showed, also, in words that live and glow with meaning, the true greatness of service.

INFORMATION FOR THE TEACHER

Time and Place of These Events. Two references in these sections (97-98) speak of places in which incidents occurred. The first tells of certain teaching given to the disciples by Jesus while they were "passing through Galilee"; the second states their arrival at Capernaum. Our arrangement of the Gospel material puts the request made by James and John just before the incident of the discussion as to which of the disciples was the greatest. Mark has recorded it later, after a statement that Jesus had come into the borders of Judæa and beyond the Jordan. For this reason commentaries place both this incident and the one of

blessing little children (Sec. 99) as occurring in Perea, on the last journey to Jerusalem. There is nothing except Mark's order of arrangement of his material which suggests Perea as the scene. The discussion over chief places in the Kingdom seems rightly to be part of the talk about greatness which occurred on the journey back to Capernaum from Caesarea Philippi. The incident of blessing little children would seem most natural where our *Gospel* gives it, in Capernaum, or at least in Galilee, where Jesus had been preaching and healing for months, and where he was well known.

The Request of James and John. (96) The plea of these two disciples that the chief seats in the new Kingdom might be given to them, reveals how firmly fixed in their minds was the idea of a national deliverance and a temporal kingdom. We must not consider that it meant that they had too exalted an opinion of themselves. They looked for that honor as a reward of their fidelity and length of service. They had been with Jesus from the first; only Simon Peter, the impetuous, and his brother Andrew ranked with them in being the earliest of his followers. Note that Matthew says their mother made the request. Mark's account, which our text follows, besides being the earlier one, bears the marks of a genuine incident.

In his questions to them Jesus refers again to the difficulties and perils of discipleship, and tells them that the reward for their services in his cause is not his to bestow; "it is for them for whom it hath been prepared." Matthew adds the words "of my Father." The indignation of the Ten at the ambition of the two disciples gives the opportunity for the remarkable words which Jesus uttered concerning the greatness of service.

Were passing through Galilee. (97) A return into Galilee where Jesus was so well known had to be made "without observation," if he were to have opportunity to teach his disciples. We have noticed before (Sec. 75), that the throngs of people who came to be healed interfered seriously with his real work of teaching. There was added now, also, a greater peril from the antagonism of

the Pharisees and from the suspicions of Herod, the crafty Tetrarch of Galilee.

Son of Man. The phrase here used means Messiah. We must be on our guard against accepting the idea that Jesus foretold his death in terms so specific as are some of those employed in the Gospels. His warnings about the peril to his life, and his teaching that Messiah must suffer, took on this definite form after the events had occurred. "Rise again from the dead" was a puzzling saying; after Jesus' death it signified to his followers that his spirit left the realm of shades, which they thought of as the abode of the dead, and was raised into heaven to be with God, whence he should again appear in power as Messiah to establish the promised kingdom. It was many years after the death of Jesus before the idea of a physical resurrection to a brief period of life on earth came to be accepted.

Elijah is come. The disciples understood (Mt. 17:13) that in speaking of Elijah he referred to John the Baptist. Jesus' predictions concerning his own death were based in part on John's fate. Those in authority, who had silenced John and taken his life, were now pursuing Jesus and it was more than likely that he could not escape them.

Were afraid to ask him. That Messiah "should suffer many things and be set at nought" was so foreign to the disciples' thought of the victorious redeemer of Israel that they could not easily understand it, and they feared to ask.

Came to Capernaum. (98) Once more Jesus and his followers were in the city he had chosen for his home, and in the house in which he dwelt. It is his last stay in Capernaum, for he soon leaves the city to start for the Pass-over in Jerusalem where his life is ended.

Lowest of all and servant of all. The contention of the disciples, which had occurred on the way as they journeyed, as to who among them was greatest, was known to Jesus, and he took this quiet time alone with them to correct their material conception of what made any one great. He pointed out that true greatness lies in genuine self-forgetting service. "Whoever would be first among you," he said, "must be lowest (or last) of all and servant of all."

The picture of Jesus with the little child is one of the most beautiful scenes given in the Gospel story. Mark alone adds to the picture the telling phrase "taking him in his arms." The words Jesus used point to true humility as the quality needed for greatness in the kingdom of God.

Jesus Blessing Little Children. (99) Parents were accustomed to obtain benedictions for their children from the rulers of the synagogue. It is to Jesus that mothers are now bringing the little ones for this customary blessing. The disciples no doubt thought that the interruption to the Master's work of teaching was not justified. The blessing seemed to them a trivial affair. Jesus not only received the children and gave the blessing which was asked, but he used their presence as the occasion to tell his hearers that they should receive the Kingdom of God as a little child.

John's Report to Jesus. (100) The attitude of Jesus toward one who was reported to be "casting out demons in his name" shows how gladly he welcomed to his fellowship even the least of his followers. Especially one who was seeking to carry his influence to those needing help would not be opposed to his teaching and his methods. The reward which should come to one who did the slightest service for his sake is shown by the sentence about the cup of cold water, one of the best loved and most familiar of all the sayings of Jesus.

TEACHING SUGGESTIONS

Openings. (1) You see from what we have read that Jesus and his disciples talked together about being great. You may refer to the different kinds of greatness: that which depends (a) on position; (b) on achievement; (c) on the quality of life in one's self. Which of these do you think the disciples were thinking most about? What did Jesus teach as essential? Illustrate each sort with a concrete instance. Use newspaper references to some one of prominent position. Let the class mention others, if they can, and name some who are famous because of having done great things. Now help them to comprehend a hero who does some service at cost to himself; who

stands by a principle against popular opinion; who tells the truth when he might have been silent; who sacrifices position and honors for the sake of some one else. The illustration for this needs to be a dramatic incident if pupils of this age really appreciate it. How about honors that come from position: are they always deserved? Some gain them by inheritance, and may or may not have the qualities which would win distinction without the position. Do some people secure advantages through having a "pull"? Bring the incidents down to the pupils' lives. Are such positions as captain of football teams, officers in any of the school societies, chief places in dramatic presentations and entertainments secured always by merit, or does influence sometimes prevail instead?

Now lead to the request of the Apostles. They wanted the chief positions of honor and authority in the new Kingdom. Do you think they deserved them? Were they, perhaps, relying a little on the friendship of Jesus to secure what they wanted? You remember that they asked him to grant their request before they told him what it was. How quickly Jesus reveals to them the quality which he expects in his followers. All around them, among the Jewish people, they could see the ravages of common life, the oppression of the poor, made by those in authority who held high positions. In the spiritual kingdom of which he taught, quality of life was the main thing; so the honors for which they ask are not his to give. They are reserved for those who prove worthy in the eye of God, who sees the inner life.

(2) The teacher who draws easily may approach the same theme in another way. A cartoon by Thackeray which may be seen in a file of *Scribner's Monthly* (Old Series 20, p. 257) gives the suggestion. You may carry out the idea without having seen the picture. The first drawing, which he names "Rex," shows all the appurtenances of a king. The second, called "Ludovicus," represents a small, bald-headed, weak, inferior-looking man. In the third drawing, named "Ludovicus Rex," the two are brought together. The man clothed in the royal robes is a very imposing looking personage. When the children see

the point of what you are trying to represent, get them to name the different sorts of greatness suggested in Opening 1, and then lead to the subject of the disciples' request to Jesus as before.

Lesson Development. It will probably be wise to use, as here suggested, the idea of greatness as the central theme of this lesson, and to take the passages relating to Jesus and the children mainly as illustrative material. You need not dwell on the familiar words, "Suffer little children." The pupils have known this verse as long as any in our New Testament. If dwelt upon here it will seem like going back to the lessons of their childhood. They like better that which gives them the forward look toward the interests of mature life.

An enlarging outlook of this sort may well be given the class by interesting them in the problem of child labor. Boys and girls in our schools need to know that many children in our land are still employed in factories, and are compelled to do hard tasks connected with "sweated industries" while still very young. It is a social question upon which, in a very few years, these pupils may have an influence. The topic was treated in story form in this course for children of eight. Here the interest may be deepened, and made more definite. Facts about the employment of children, kept strictly up to date, may be secured by writing for the free literature on the subject issued by The Child Labor Bureau, 105 East 22nd Street, New York City. You need not dwell on the tragic incidents. More will be accomplished, once the need to do something about child labor is made clear, by bringing out the religious appeal. The saying of Jesus, "Take heed that ye despise not one of these little ones," is amplified in the following verse from Elizabeth Barrett Browning, from a poem written at the time of the awakening over the condition of toiling children in England.

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.

They look up with their pale and sunken faces,
And their look is sad to see,
For they mind you of their angels in high places,
With eyes turned on Deity."

Earnest people in England, when they learned the conditions, made and enforced laws which prevented young children in that land from being employed at wearing tasks. Can we do something to help prevent child-labor in our own land?

Several pictures of Jesus receiving and blessing little children are suggested and may be found attractive. The difficulty about using the work of the older artists is that the pictures convey a rather stilted and unnatural idea of Jesus. They have value as works of art, value, too, in showing how people have thought of Jesus in the past. Scenes, however, like that of the Greek priest blessing village children will do more than the pictures of great artists to teach the pupils what Jesus did, and something of his mode of life and manner of dressing. The great pictures will, in the hands of a skilful teacher, do that other essential thing,—help pupils to realize the ideal quality in the life of Jesus. You may bring out here by the use of any or all of them, or from the story alone, the kindness in the heart of Jesus that was revealed in his treatment of little children. Then lead the theme back to greatness in God's kingdom, and show how the little child is a type of such greatness.

Have a care concerning the way you try to enforce the lesson of humility as an essential element of character. There is a self-respect that is desirable, and boys and girls just coming into manhood and womanhood are conscious of the fact. They should not seek to secure a humility which is mere self-depreciation. The right quality is that generous spirit which is quick to recognize merit in others and which is so filled with good will that it will sacrifice mere position when by doing so the gain to some one else is great.

In the closing paragraph (Sec. 100), is the account of the man who was said to be casting out demons, using the name of Jesus for the purpose. The disciples very likely thought that he was claiming to be one of their fellow-

ship, yet was not willing to share their duties and responsibilities. Jesus sees more deeply than do they, and accepts as in sympathy with him the man who is merely citing his name and influence in trying to do a good work.

The scene between the two sons of Zebedee and Jesus gives opportunity for leading this lesson out toward the next, and for dealing with the principle of religious consecration which this chapter enforces. The high tide of emotion is reached in the question which Jesus asked: "Are you able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with?" Think of the entire giving of himself, the tragedy and pain he had to bear, which that sentence reveals! He dares to ask the same consecration from his disciples,—and the divine Spirit asks it still, of you and me. Who are most truly the followers of Jesus? Four lines written by Reginald Heber may help us to answer:—

"Who best can drink his cup of woe
Triumphant over pain;
Who patient bears his cross below,—
He follows in his train."

Lesson Close.

The class may recite, together, from memory, if possible, one or more of the passages which are to be recorded on p. 44 of the Note Book.

Lesson Assignment.

As Jesus is soon to leave Galilee, never to return, the pupils may like to think of some of the things which he saw there. Ask them to bring in lists of some of the things Jesus saw in Galilee, such as trees, flowers, modes of travel, the dress of men and of women; also a list which they may call "Some things which I see every day that Jesus never saw." Such books as the two by Abraham M. Rihbany, *A Far Journey* and *The Syrian Christ* will be of help; also Sunderland's *The Bible and the Bible Country* in the Beacon series; *Life in Palestine When Jesus Lived* by J. Estlin Carpenter; George A. Smith's *The Historical Geography of Palestine*, or Van Dyke's *Out of Doors in Palestine*.

Note Book Work.

The pupils should write from memory the two passages taken from the lesson; the verse at the end of Section 96, and the one which closes Sec. 99, and insert the round picture, Jesus Blessing Little Children. This is for p. 44.

PICTURES WHICH MAY BE USED.

Hole: Jesus Blessing Little Children. 242.

Ballheim: Jesus and the Little Child. Wilde, 97.

(This illustrates Sec. 97.)

Hofmann: Jesus and the Children.

Wilde, 109; Perry, 797-L; Brown, 1014.

Plockhorst: Jesus and the Children.

Brown, 199; Perry, 807; Wilde, 110.

Voegel: Jesus and the Children. Wilde, 111; Brown, 1069.

Tissot: Suffer Little Children to Come unto Me. 71.

Kirschbach: Jesus, the Children's Friend.

(These illustrate Sec. 96.)

A Greek Priest Blessing Little Children. Underwood Stereograph.

STRIKING LITERARY EXPRESSIONS.

(Many in these sections are especially noteworthy both from their form and their religious meaning. Ask the pupils to choose three which they like best.)

Sidelights.

With the teaching of Jesus concerning true greatness the teacher may wish to compare, possibly to use with the class, the famous speech in Shakespeare's Henry VIII, Act III, Scene 2, in which Cardinal Wolsey is speaking of his downfall:

"Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by't?
Love thyself last; cherish those hearts that hate thee:
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's: then, if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr!"

LESSON 20

THE PATH OF DISCIPLESHIP: TAKING THE HARD ROAD

Bowen, **The Gospel of Jesus**, Sections 104-110.

104. The Rich Young Man. Mk. 10:17-27.

105. Parable of the Foolish Rich Man. Lk. 12:13-20.

106. Parable of Lazarus and the Rich Man. Lk. 12:13-20.

107. Faithfulness in Little Things. Lk. 16:14-15, 10-12.

108-9. Difficulties of Discipleship. Lk. 9:57-62; Mt. 10:37; Mk. 10:29-31; Mt. 18:7-9.

110. The Message to Herod. Lk. 13:31-32.

The time in the life of Jesus represented by this lesson is critical. It is most important that he secure new followers, and he must demand unflinching loyalty from them. The little group is in danger from the authorities in government and the established and conservative elements of society. Neither wealth nor family ties and duties should be allowed to interfere with the claims of the new Kingdom. Some of the sayings apply to the conditions which his disciples are here facing. Many of them are so universal in character that they are true now for those who would be followers of Jesus and with him heirs of the Kingdom.

INFORMATION FOR THE TEACHER

A young man. (104) Luke alone refers to him as a ruler, which term is not used in our text. All the accounts represent him as having great wealth, and Mark

suggests an attractive personality by stating that Jesus, looking on him, loved him. His respect for Jesus is evident, his question sincere; there seems no desire to praise himself in his simple assertion that he has kept the commandments from his youth up. The teaching of Jesus to which he had listened seems to have made him conscious that there is higher achievement possible than that secured by passive obedience. He wanted to do something worthy—hard if need be—to win eternal life.

None is good save one. The most genuine soul is ever most modest. The word used by the young man to qualify his address of "Master" seems to have implied too much. Jesus says that only God could deserve it.

One thing thou lackest. The young man had never received the discipline of hardship, of intense devotion to the highest things, or of sacrifice for others. Jesus points out a way to secure the higher quality of life. It is a hard road, indeed, but the one by which he would lay up treasures in heaven, yet the young man turned away; fellowship with Jesus seemed to cost too much.

They that have riches. It is not money in itself that Jesus condemns; it is that attitude of mind which makes its possessor want always the best things and the easiest way for himself. Can one escape this snare of wealth? Yes, one may. Jesus pointed out that it was possible, even though difficult, and it has often been done.

The illustration about the camel and the needle's eye is to be taken literally. It is an oriental way of using exaggerated similes. (See *The Syrian Christ*, pp. 130-132.)

The Foolish Rich Man. (105) A request for a division of the inheritance between two brothers, perhaps entirely just, is set aside by Jesus as a matter which he is not entitled to decide, but it brings out one of his telling parables. There is a social implication in the picture of a man gathering up the fruits of the earth for himself alone; but it is the religious lesson, the foolishness of being contented with mere earthly possessions which is its especial teaching.

The Rich Man and Lazarus. (107) Teaching that is

based on true insight is often scoffed at by those who are under the domination of material things. Jesus points out to the Pharisees that they have not been faithful to the trust reposed in them in the possession of property, which he here names "unrighteous mammon" to contrast it with the "true riches" of the spirit.

The Hard Road. (108-109) How vividly the hardships which Jesus and his followers must endure are here pictured! The passage beginning "The foxes have holes," describing the homeless condition of the Master, is touching. Read again in this connection Sec. 95. The last half of 109 is interpreted as an oriental form of speech by A. M. Rihbany, in *The Syrian Christ*, pp. 119-121.

The Message to Herod. (110) The growing hostility of Herod Antipas toward Jesus had become known. He had killed John the Baptist, though reluctantly. It is reported that he is now seeking to kill this other preacher of a new Kingdom of God. Was Jesus in so much danger from Herod? Luke tells us later (23:8) that Herod had long desired to see Jesus, hoping that he might witness a miracle done by him. Who were these Pharisees who warned Jesus? Some of his own followers? or, more likely, his opponents who were anxious to get him out of the country? Possibly part of the message, biting and sarcastic, which fell from the lips of Jesus, was meant for them as much as for the Tetrarch.

Go tell that fox. Jesus uses here a term of contempt which shows what he thought of the mingled timidity and tyranny, insolence and baseness, of Herod Antipas. The phrase "the third day" is a colloquial term for a time near at hand. The words "I am perfected" are not easy to interpret, unless we judge that the after-events unconsciously influenced the late report of what Jesus said. "I must go on" seems to mean, "I must keep at my work"; that is, his career must continue yet a short time, then comes the end.

The defiance and keen satire of Jesus' speech must not be overlooked. It is as if Jesus said, "Go tell that fox,

Look you; I shall go on casting out demons and curing people today, and tomorrow, but very soon I shall have finished. I shall indeed 'depart' (go on my way), today, or tomorrow, or the day after. He means to kill me, does he? Can it be that a prophet shall indeed perish outside of Jerusalem?—that Jerusalem which killeth the prophets and stoneth them that are sent unto her!"

The Crisis. The situation in which Jesus found himself and his cause just before his departure for Jerusalem, is well stated in the following passage:

"Pathetic, yet heroic and majestic, is the picture which the gospels give of Jesus during these days of readjustment. Wandering amid strange environment, almost overwhelmed with a deep sense of disappointment, apprehensive regarding the loyalty of even his immediate followers, facing death and the shame of seeming failure, he prepared not only himself but his disciples for the supreme sacrifice which they were called to make." (Kent.)

TEACHING SUGGESTIONS

Openings. (1) Who is thought to be the richest man in this country? "Rich as ——" What name is put there in a popular proverb? (Cræsus.) Do you want to be rich? Why? What else do you want besides money? Will money buy everything? Do you think the rich young man ought to have given all of his money to the poor as Jesus asked him to do?

Get honest answers to these questions and do not be shocked if they are frankly materialistic. Boys and girls naturally want whatever seems worth having. They know how much respect is given to those who possess wealth. To help them to gain spiritual ideals you must start with the opinions they now have and show respect for them.

Teachers of girls should be especially careful not to accept perfunctory answers which the pupils imagine are "what the teacher wants," or which they give under the impression that to accept without question what Jesus says shows a religious attitude of mind. Leave unsettled the

question of what the rich young man should have done, if there is a difference of opinion about it. Try to help them to feel what Jesus said when he saw him turn away from him: How hard it is for a rich man—yes, for any one—to enter the Kingdom of God! Riches *may* blind the eyes. They *may* lower ideals. On the other hand, money may be used for great ends, used to carry out high purposes. Now take the thought back to the conditions that Jesus and his followers were facing. Does that make a difference? Call up some situations where the hard thing is the only fine thing to do,—when one would be willing to give up ease, time, money, even life itself. Keep the picture of Jesus and his followers sharply before the class. Let the pupils have a chance to admire their loyalty, devotion, and heroism. This will do more to help your class form right ideals than will any discussion of the modern problems of wealth and poverty, or any consideration of the sacrifices which discipleship today may demand. For these things they have as yet no experience to guide them.

(2) Use Lowell's poem "The Vision of Sir Launfal" as an introduction to the parable of the rich man and Lazarus. Most boys and girls of thirteen know this poem well. Bring out the reasons for Sir Launfal's treatment of the beggar: (a) when he came out of the castle gate; (b) when he came back again. Refer also to Dickens' *Christmas Carol* where Scrooge had a vision of the visit of three spirits which changed his attitude to the poor. Jesus was telling a story of this sort in which seeming differences were blotted out and essential values as eternity would reveal them were made to appear. Who would enjoy the story most, do you think? The Pharisees, or the poor men who were companions of Jesus?

Lesson Development. Bowen's "Notes" give two excellent teaching suggestions: The Story of St. Francis of Assisi who renounced wealth and made his vow of poverty, and the last verse of Savage's poem, which is given on p. 168.

The faithful use of what one now has is the best guarantee for right use of larger gifts or possessions if they should come. If one said, "If I were rich as So-and-So, I would give \$10,000 to the Belgian Relief Fund," we are entitled to ask whether he has given anything to that fund out of his smaller income. So, also, fidelity in the use of that which is another's is the best pledge of the right use of one's own possessions. Jesus told the Pharisees they had not been faithful in what had already been given to them; how then could they expect that true riches should be committed to their trust. Compare with this saying the parable of the talents.

That the path of discipleship often leads along the hard road is what makes the highest appeal to the heart. That which is hard to do is usually best worth doing. The easy way never reveals our powers to ourselves; it seldom brings out the heroism in us. All life is a challenge. The religious life is the highest of which we are capable because it demands the most of us. It may lead us, too, by the way of the cross.

When Garibaldi wanted to secure followers for his cause he said to his men: "Soldiers, I offer you hunger, thirst, cold, heat, no pay, no barracks, no rations, frequent alarms, forced marches, charges at the point of the bayonet. Whoever loves honor and fatherland, follow me." Compare with this what Jesus said to his disciples. His aim was not to take life, but to save it. Would you like to have followed Garibaldi? Would you like to have followed Jesus?

The requirements made of the disciples, asking them to give up home, father and mother, houses and lands, in many cases meant literally the breaking of family ties. Jesus had found it necessary to do this too, you remember. Tell what his family said about him; what he said about those who were his mother and his brethren. (See Lesson 9.)

The religious teaching for this lesson, in part also for this whole chapter, is summed up in the word consecration. It is not a mere passive attitude. It is a vital de-

cision to take the hard road, to give up many things for the sake of something supremely worth while. The memory work tells us in a stirring way what such consecration demands. Can you think of some one who has thus given himself to a great task, or to a noble cause?

Lesson Close. Use in concert the prayer of consecration on p. 1 of the Note Book.

Lesson Assignment.

Give out the leaf from the envelope which contains the memory work to be learned during the week.

Note Book Work.

Enter on p. 46 the lists asked for in assignment of work in the last lesson.

PICTURES WHICH MAY BE USED.

Hofmann: Christ and the Rich Young Man.

Wilde, 112; Perry, 802.

Bida: The Rich Young Man.

Soule, unmounted photo, 4x5, 15 cents.

Doré: The Rich Man and Lazarus. Wilde, 107; Perry, 584C.

STRIKING LITERARY EXPRESSIONS.

A great gulf fixed.

The first shall be last and the last first.

Pharisees who were lovers of money.

Herod would fain kill thee.

Added Teaching Material.

The Story of St. Francis of Assisi.

Verse from poem by M. J. Savage:

Though loving friends forsake me,
 Or plead with me in tears;
 Though angry foes may threaten,
 To shake my soul with fears;
 Still to my high allegiance
 I must not faithless be;
 Through life and death, forever
 Lead on, I'll follow thee!

MEMORY WORK.

He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

(Mt. 10: 33, 39, 42.)

THE CALL TO DISCIPLESHIP

God's trumpet wakes the slumbering world,—

Now each man to his post!

The red-cross banner is unfurled,—

Who joins the glorious host?

He who, in fealty to the truth,

And counting all the cost,

Doth consecrate his generous youth,—

He joins the noble host!

He who, no anger on his tongue,

Nor any idle boast,

Bears steadfast witness against wrong,—

He joins the sacred host!

He who, with calm, undaunted will,

Ne'er counts the battle lost,

But, though defeated, battles still,—

He joins the faithful host!

He who is ready for the cross,

The cause despised loves most,—

And shuns not pain or shame or loss,—

He joins the martyr host!

(Samuel Longfellow.)

Chapter VI

THE GATHERING DARKNESS

THE SCENE AND SITUATION. Beginning at this point our story rushes rapidly to the tragic close. The journey down to the city where the nation's life centred is brightened by several incidents, some of them social in character. There is one joyous episode, the entry into Jerusalem. Then the shadows fall, how swiftly! The scribes and Pharisees plot to take the life of Jesus. One of his own inner circle of followers betrays him. The chapter ends with the arrest by night, with Jesus deserted by his band of followers and held in the clutches of his enemies.

THE MATERIAL. The four lessons are based on Sections 111 to 146 of the *Gospel*, omitting those which deal mainly with the teaching in the temple. Some of these omitted paragraphs will be included later, in Lessons 33 to 35.

THE LESSON AIMS. (1) To make the story vivid and impressive. (2) To feel the qualities of the Master as revealed in his attitude to Samaria, in the lament over Jerusalem, and in the heart-rending experience in the garden of Gethsemane. (3) To use this part of the record of Jesus' life to help the pupil to live to the full his own best life, through its emotional appeal.

NOTE BOOK WORK. The pages arranged for this chapter are designed to stimulate interest at a time in the course when it might tend to flag.

LESSON 21

THE JOURNEY TO JERUSALEM

Bowen, **The Gospel of Jesus**, Sections 111-117.

- 111. The Start. Mk. 10:1; Lk. 8:1-3.
- 112. Mary and Martha. Lk. 10:38-42.
- 113. Jesus Again Foretells his Death. Mk. 10:32-34.
- 114. The Inhospitable Samaritan Village. Lk. 17:11; 9:52-56.
- 115. Parable of the Good Samaritan. Lk. 10:30-36.
- 116. Zaccheus. Lk. 19:1-9.
- 117. Blind Bartimæus Cured. Mk. 10:46-52.

In contrast with the northern journey, which engaged our interest in the last chapter, we now see Jesus and his disciples starting south, making the annual pilgrimage to Jerusalem for the Passover feast. Several charming incidents, having a deep human interest, are given in connection with the journey.

INFORMATION FOR THE TEACHER

The Start for Jerusalem. (111) Our *Gospel* combines the various records in the first three Gospels which relate the departure of Jesus for Jerusalem, in this manner: And he arose from thence (Mk.) and departed from Galilee (Mt.) and set his face steadfastly to go to Jerusalem (Lk.), for the Passover was at hand. Both Matthew and Mark tell also that he came into the borders of Judæa and beyond the Jordan, which would seem to indicate the longer route through Perea. Luke gives the incident of the

Samaritan village (114) which would imply that Jesus and his disciples started on the shorter route through Samaria. Luke does not mention Perea; but there is nothing in his account to exclude the idea that, being repulsed at the Samaritan village, Jesus then crossed the river Jordan and proceeded through Perea. He, with Mark, shows Jesus going by way of Jericho, where the two incidents of Zaccheus and Bartimæus occurred. This indicates that he had come down the Jordan valley. (Gilbert, p. 204.)

The Passover was at hand. (111) These words state the fact, as the later narrative shows; though the synoptic Gospels do not here give it as the reason why Jesus started to go to Jerusalem. That the earliest narrative up to this point has no mention of a Passover may favor the view that none had occurred since Jesus began his work, and so indicate that the ministry in Galilee lasted less than a year.

And certain women. It is Luke only who mentions the women who journeyed with Jesus and his disciples and ministered unto them. Mary Magdalene (Mag-da-le'-ne) means "Mary (Miriam) of the town of Magdala." Tradition, wholly without basis, long identified her with the sinner who "loved much," and that idea still persists, as is shown in the modern play called "The Magdalene" and in the presentation of Mary Magdalene given in the Passion Play at Oberammergau. These women whose names are given, and others, are said to have "ministered of their substance" to these teachers. This gives an interesting glimpse of one way by which Jesus and his disciples were provided for while teaching and healing.

Mary and Martha. It is John's account which locates this incident at Bethany. Luke, the earlier gospel, says only a "certain village," where or what one we do not know, nor have we any further record of these two sisters.

It is probable that the answer Jesus made to Martha contains a play on words which translation and change of custom has quite obscured; for the word used in the phrase "the good part" means a *portion*, as of a feast; an apt reply to Martha's charge that she was left to serve alone. It

might be that it was a bit of pleasant repartee, which the difference in language, as well as our tendency to find a religious meaning in every recorded word of Jesus, prevents us from apprehending.

Saying was hid from them. Again the record says Jesus tried to prepare his disciples for the event which might occur in Jerusalem, and to show them that it was the way for Messiah which the prophets had foreseen. Two things prevented them from understanding: their reluctance to think about Jesus' death, and their own pre-conceptions of Messiah.

The Village of Samaria. That the Samaritans, with whom the Jews ordinarily had no dealings, should refuse hospitality to a band of Galileans going down to the national feast, is not surprising. To James and John, who were devoted to Jesus and who had recently come to see in him the nation's Messiah, such treatment was a deep offense. Yet how little they had understood the spirit of their Master, if they wanted to bring down vengeance even on the people who were unkind to him! It is significant that his remarkable parable about the kindness of a Samaritan to an injured man should follow this incident. It must have helped the indignant disciples to a kindlier feeling toward these people.

The Good Samaritan. (115) This is a concrete example of the working of the law of love. How effective the story must have been, told to pilgrims who in going to the Passover, each year, were compelled to pass through the rocky, uninhabited wilderness which lay between the Jordan valley and Jerusalem. How doubly effective to the disciples, whose anger had recently been roused against Samaritans! Jesus takes one of the despised people as a type of true generosity and piety. One of the two roads between Jerusalem and Jericho was known as the "Bloody Way." It led through the perilous gorge haunted by Bedouin marauders. The traveller—the rest of the story shows that he was a Jew—literally "went down," as the descent is six hundred feet in the twenty-one miles from Jerusalem to Jericho.

The words "by chance" add an interesting touch to the picture. The Samaritan would not be returning from the feast, nor travelling with the caravan, as the Jews usually did. The priest, in passing by the wounded man, neglected the duty of kindness which the law enjoins should be shown to one of his own countrymen. The Levite, eager for ceremonial observances, was still colder at heart. It was the despised Samaritan who was truly kind, who observed the law of love.

Zaccheus. (Zak-kee'-us) (116) Here, as in Lesson 5, we have an incident which shows Jesus as being kind to the despised tax-gatherers. Zaccheus had wealth, but no social standing. Jesus shows him public recognition and favor, and is received joyfully into his house. His words about giving half his goods to the poor and the restoration of more than the law required, imply a mode of action to be followed from this time on; so Jesus says to him, "This day is salvation come to this house."

The Sycomore tree is a sort of fig-mulberry, a low, spreading tree common in Palestine.

A great multitude. (117) The word "great" might perhaps better be translated "considerable." This company which started for Jerusalem from Jericho did not necessarily consist solely of the followers of Jesus. It was a general company of pilgrims going to the feast, of which Jesus and his group of followers formed a part. The cure of the blind man is explained in the "Notes," p. 180. Observe where the accent falls in his name, which is pronounced Bar-ti-me'-us.

TEACHING SUGGESTIONS

Call for recitation of the "Memory Work" assigned at the last lesson.

The Gospel material chosen for this day's consideration consists of a series of detached incidents. The thread holding them together is the journey which Jesus and his disciples were making. The lesson may well be taught by running comment and question accompanying the reading

of the Gospel narrative. If that method were chosen, either opening here suggested might precede the reading.

Openings. (1) What day of celebration in the church do you like best in the whole year? Christmas? Thanksgiving? Easter? Children's Day? Which of these has the most of church life in it? Which has most of home life? Of community life and recreation? Which has most history connected with it? It was the most important celebration in the whole Jewish year to which Jesus and his disciples were now going. In what part of Palestine have they been living? (Galilee.) To what province are they going? (Judæa.) To what city? (Jerusalem.) There in the temple for a whole week their greatest yearly feast will be observed. It was connected, as we shall see later, with their religion, their history, their home and community life. Now we are going to read about the long journey Jesus took with his followers to that feast, and about some of the things that happened on the way.

(2) Do you know about the Unitarian pilgrimage to the General Conference in San Francisco in the summer of 1915? (Use any recent occurrence, Y. M. C. A. or Sunday-school convention, or other religious meeting to which a group of people go together.) How did the people travel? (Special train.) How did they sleep? To what dangers, if any, might they have been subject? We are to read, today, about a journey for a similar purpose, one like that, yet very different. (Bring out the mode of travel, distance, lodging, way of securing food, perils of the journey and opportunities for service.) Let us notice, as we read, these various things. Can we understand the conditions which surround Jesus and his followers? Can we see the pilgrims and think what they must have felt? Let us try!

Lesson Development. When the first section of the lesson (111) has been read, perhaps indifferently and without catching the interest of all the class, go over it again for a concise review, reading yourself, and stopping for the class

to supply the important word, thus:—and he arose from thence — where? (Capernaum, probably) and departed from (Galilee) and set his face steadfastly to go to (Jerusalem) for the (Passover) was at hand. There went with him (The Twelve) and (certain women); one of these was (Mary), another (Joanna), and (Susanna) and (many others). What did these women do — A sort of camping trip, was it not? Let us see what happened next; it is about two more women. (Then have read section 112, with questions and comment following the reading.)

Plan carefully, in advance, the incident that you care most to stress. Give some attention to all, but center the lesson on the one you feel to be most important. The story of the good Samaritan gives the best opportunity for the religious emphasis in the qualities of loving service there displayed. All the episodes have picturesque elements, which should make them interesting.

The story of Zaccheus will give you a chance for review. We had another tax-collector mentioned in this course. Who was he? (Levi.) His other name? (Matthew.) Where did Jesus first see him? (Sitting at the place where toll was collected in Capernaum.) Where was Levi now? (Being one of the Twelve, he was with Jesus.) He at least could rejoice when Jesus was kind to Zaccheus, another despised tax-collector. Do the children know the old rhyme?

“Zaccheus he
Did climb a tree
His Lord to see.”

Some people seem never to know more about this story than is told in these lines. You will remember, I am sure, not only that he climbed the tree, and why, but what happened after.

The story of the blind beggar reveals a condition sadly common in the East. To this day, one in a hundred is blind in Palestine; while in Europe the proportion is only one in a thousand. The hot sun on the sands, infection from dust and other sources, lack of proper sanitation and

medical care, are some of the causes of the numerous afflictions in that country which impair the sight. The blindness may be only partial and subject to cure with proper treatment. Our lesson story represents this case as a cure wrought by faith.

Here the religious lesson will be taught mainly by implication and suggestion rather than by direct instruction. The atmosphere of the scene, the object of the journey to Jerusalem, the personality of Jesus, his forgiving spirit, his tender ministry, his wonderful story of kindness,—all these things make their impression on the pupils. To be certain that they know the incidents of the journey, that they see their bearing on the story of Jesus, and realize the scenes, is the teacher's task.

Lesson Close. If you could have seen or heard only one of the things this lesson states, which would you choose? Would you like to have taken a journey in Jesus' company? Do you think it may have been a pleasure to be with him? There are people whom merely to know is a liberal education for the spirit. Perhaps you can try, this week, to be for a little while with some one who makes you want to be better. We may go into the Great Presence in the same way, just glad to think of God and to wish for the divine spirit in our hearts. That is what prayer is, sometimes, not asking favors for ourselves, but just asking for the joy of being in touch with the Infinite Life.

Lesson Assignment.

It may be necessary to assign again to some member of the class the "Memory Work" given out at the last lesson.

The other New Testament references to Samaria offer an interesting theme. Make out slips containing the following subjects and references with space left for the answer, assigning one to each pupil.

(1) What direction about Samaria did Jesus give to his disciples on sending them out to preach? Mt. 10:5.

(2) What is said elsewhere to be the attitude of the Jews toward the Samaritans? Jno. 4:9.

(3) How did another city in Samaria receive Jesus? Jno. 4:39-40.

(4) What word of reproach did the Jews once give Jesus? Jno. 8:48.

(5) What did Jesus talk about with a woman of Samaria? Jno. 4:10-14.

Note Book Work.

Fill spaces on page 47.

The story called for on p. 48 should be written first as the pupil imagines it to have occurred; then the verse from Luke in which the same incident is told in twenty-eight words should be copied in from the Bible reference. (Lk. 10:30.) For the other topics on the page, answers should be given in the pupils' own words.

PICTURES WHICH MAY BE USED.

| | |
|--|------------------|
| Hole: The Call of Zaccheus. | 244. |
| Hole: Sight Restored to Blind Bartimæus. | 245. |
| Allori: Christ in the House of Mary and Martha. | Wilde, 113. |
| Eichstædt: Christ in the House of Mary and Martha. | Wilde, 115. |
| Hofmann: Bethany. | Wilde, 114. |
| Unknown Artist: Healing of Bartimæus. | Wilde, 531. |
| Doré: The Good Samaritan. | Wilde, 100. |
| Ploekhorst: The Good Samaritan. | Wilde, 466. |
| Siemenroth: The Good Samaritan. | Wilde, 101. |
| On the Road to Jericho. | Underwood, 3205. |
| Jericho. | Wilde, 211. |
| Samaria. | Wilde, 229. |

Added Teaching Material.

Compare with this story of healing a blind man the account in Mark 8:22-26, and see the impressive symbolic use made of it in one of our modern hymns. As the new Hymn Book may not be at hand, it is given here. The allusion in the third stanza, "as in the olden story" is to II Kings, 6:17.

Touch thou mine eyes,—the somber shadows falling
 Shut from my sight the kindly light of day!
 Out of the depths my soul to thee is calling,
 Touch thou mine eyes, I cannot see the way!

Dark is the path, through desert places leading,
Alone I tread the wastes of doubt and fear;
Fainting, I fall, with bruised feet and bleeding,
O touch mine eyes, that I may know thee near!

Fain would I see, as in the olden story,
Thy shining hosts encamped on every side;
Angels of light, armed with thy power and glory,
To guard my steps, whatever may betide.

Frail is the flesh that waits for thine appearing,
And blind the dust that turns to thee for sight;
Thy power must quicken earthly sight and hearing,
Thy word impart the Spirit's life and light.

Life of the life that hour by hour is dying,
In death, I live, by thy sustaining grace!
Father, who hearest all thy children's crying,
Touch thou mine eyes, that I may see thy face.
(Marion Franklin Ham.)

Sidelights and Illustrations.

Zaccheus offers a lesson in determination and perseverance. A comparative illustration for these qualities may be found in the account of Booker T. Washington's own story of his first journey to Hampton when he was a boy. See *Up From Slavery*, Chapter III. (Doubleday, Page & Co.)

Longfellow's poem, "Blind Bartimæus," is not so well known as it might be were it not for the lines of Greek at the close of each stanza. The teacher may read it to the class, reading the Greek lines and asking the children to supply from the Gospel the English equivalent; or the English words may be substituted in the reading. They are:

1st stanza: "Jesus, have mercy on me!"

2nd stanza: "Be of good cheer: rise, he calleth thee."

3d stanza: "Go thy way; thy faith hath saved thee."

The three sayings (omitting "Go thy way") are repeated at the end of the 4th stanza.

LESSON 22

ENTERING JERUSALEM IN TRIUMPH

Bowen, **The Gospel of Jesus**, Sections 118-120.

118. Jesus Enters the City. Mk. 11:1-11.

119. The Anointing at Bethany. Mk. 14:3-8.

120. The Fruitless Fig Tree. Mk. 11:12-14; Lk. 13:6-9.

The events of this lesson occur on the opening days of the last week in the life of Jesus. Here almost for the first time in our story a chronological arrangement of events is possible.

In the midst of the somber shadows which fill the last week of Jesus' life, we have, at the beginning, one joyous and one tender episode. There is also another of his little story-parables for which his own earlier saying "By their fruits ye shall know them" might have been taken as a text.

INFORMATION FOR THE TEACHER

Bethphage and Bethany. (118) Bethphage seems to mean "House of figs." The site is not known, but according to the Talmud it lay just outside the boundary of Jerusalem. Bethany probably means "House of dates." It was on the slope of the Mount of Olives, farther from the city than Bethphage. "The village that is over against you" probably means Bethany. John (12:1, 12) represents Jesus as reaching the house of friends in Bethany on Sunday, and riding into Jerusalem "on the morrow," i.e., Monday.

A colt . . . whereon no man ever yet sat. It is possible that this part of the instruction to the disciples was later read back into the account, influenced by the Old

Testament law, that an unused animal should be employed for sacred purposes. (Num. 19:2; Deut. 21:3.) Compare with this also the statement about the sepulcher where Jesus was placed, "where never man had yet lain." (Lk. 23:53.) The message to be given to the owner of the colt indicates some previous arrangement about the animal with a friend, perhaps a disciple, of Jesus. The two who were sent found the colt, as Jesus said, "without," i.e., outside the court, "in the open street," literally "in the round-about road," the narrow alley leading round the house. The details show that Jesus either knew the family custom, or had arranged where the animal should be found. "The Master hath need of him" was either a signal agreed upon, or it reveals a custom of Jesus on his annual visits to the Passover, which would be recognized and responded to by the owners.

They that went before. These words may mean the group of his followers who were walking ahead of Jesus, or a group who had gone into the city the night before and now came out to meet him. These spread either their garments (their outer cloaks), or leaves and reeds from the fields, before him as he rode. Their cry "Hosanna! (literally, Save!) Blessed is he that cometh," is a passage from Psalms 118:25-26. This is one of the six "Praise Psalms" (113-118) always sung at the Passover feast. As Christmas approaches, Christmas hymns naturally come to our minds. These people going to the Passover, naturally recalled the "Hallel" or Passover hymn. The words show the hope in the hearts of the followers of Jesus of a kingdom which should come with the restoration of the nation.

Now Jesus lodged in Bethany. (119) This (Monday) evening was the only one of the week passed in Bethany, unless the Fourth Gospel is right in indicating that the Sunday night before was also spent there, and that this incident occurred on that evening before the triumphal entry. In the Fourth Gospel the house is said to be Martha's; and the woman who anointed the head of Jesus is said to be Mary. Mark says, as we see, "a woman" and

places the incident in the house of Simon the leper. As Bowen shows, Simon may have recovered from the leprosy, as did so many of his countrymen; or the house may have been known by the name of a former owner who had died. The story does not say that Simon was present.

The anointing of the head was a customary attention to an honored guest. Compare the verse in the 23rd Psalm "Thou spreadest a table before me . . . thou anointest my head with oil."

Some had indignation. Later tradition, as expressed in Matthew, makes those who murmured "the disciples"; still later, in John, it is Judas who objected. To him, after his disloyalty, any act or comment relating to "the purse" would be attributed. The loving ministry of the woman is one of the most beautiful incidents in the Gospel story. How touching is the veiled allusion of Jesus to his death—"The poor ye have with you always—me ye have not always." The comment of the writer of the Gospel of Mark (14:9) that wherever the Gospel should be preached, what the woman had done for Jesus should be told as a memorial of her, though rightly omitted here as not part of the incident, deserves notice in teaching.

On the morrow. (120) Tuesday of the week which is now called "Holy Week." For the grouping together of passages in this section, see Bowen's "Notes," p. 182. The so-called "cursing of the fig tree" is there shown to be a story amplified from the parable here given, which is taken from Luke.

A fig tree planted in his vineyard. This statement expresses the custom followed now, as then, of using a corner of the grounds devoted to grape-vines for fig trees. The parable refers to the Jewish people ("Notes," p. 182).

TEACHING SUGGESTIONS

Openings. (1) For this once, a way of beginning the lesson, usually too familiar, may be employed. Where did we leave Jesus and his disciples at the last lesson? Where

were they going? The first section we read today finishes the journey. It is the one glad episode in the series of events which lead on to the close of the life of Jesus. Call out the incidents relating to the coming into Jerusalem: the entrance through the city gate, near which would be the place of toll; probably there were in the streets groups of citizens and visitors to the city from other parts of Palestine, already assembled for the feast. This company of Jesus and his followers did not make much of a procession, considered just as an outward show, even for that time. The picture of the scene made by the artist Hole suggests the contrast between mere earthly rank and position on the one hand, and greatness of soul on the other. The stately Roman governor, borne by slaves and attended by soldiers, is passing by at the very moment when Jesus and his followers are entering the city. Jesus looks very humble riding the colt, with his company on foot, while the governor is borne aloft in state. The contrast marks the difference between the display of temporal power and the simplicity of this founder of a spiritual kingdom,—a kingdom which looks for no worldly honor and glory, but seeks only to meet human need and supply the wants of the soul.

(2) Let the point of contact be some procession which the class has seen: the G. A. R. parade on Memorial Day, or a Labor Day parade. It may be possible to use instead some impromptu popular demonstration. Has the candidate for the election to the office of President visited your town? What about the crowd at the station when he arrived? Was there any shouting? What words were used? Did you ever see a demonstration among college men when they carried someone around on their shoulders, giving their class yell? These scenes will help you to think a little better what this entry of Jesus into Jerusalem was like. But, you say, that was a religious event! Yes, but it was political too. Religion and politics were closely joined in those days and in that land; perhaps they are always so joined, in reality. What part of the words the people shouted suggests their religion? ("He that cometh in the

name of the Lord.'') What suggests their political affairs? ("The kingdom of our father, David.") Bring out the details of the scene: the humble animal Jesus rode (horses were then used chiefly in war); the peasants in gay clothing, spreading garments and leaves before Jesus, running and shouting the words of a hymn. Did such a way of coming into the city attract attention? Notice from the account the effect produced, and the question the people asked.

Lesson Development. The "Opening" which calls attention to the political aspect of the entry into Jerusalem may be carried on in some such way as the following: What is a revolution? Use the pupils' study of United States history to illustrate the sort of revolution which involves a change in government. The story of Luther and his associates, and the beginnings of Protestantism, will suggest a revolution in religious affairs. Can there be also a revolution in ideas? in social customs? in the habits of an individual? What sort of revolution did the Roman authorities think Jesus was trying to make? What did his disciples want and expect? What did he want? Notice that the "Kingdom of God" which he preached might involve all the sorts of revolution indicated, but not in the way his followers expected. Imagine what (a) the Roman governor, (b) a citizen of Jerusalem, (c) one of the shouting disciples who followed, and (d) one of the Twelve, might have been thinking as Jesus rode into the city.

Do not minimize the political effect of Jesus' life and work. The Kingdom of righteousness, about which he preached, which was to come "on earth, as it is in heaven," was very different from the Roman government in Palestine, with its oppressive taxes, its low public morals, its disregard for human life. However much Jesus spiritualized his own mission as Messiah, he never lost sight of the needs of the poor, nor failed to see the Kingdom as a reign of justice and righteousness and peace.

This way of entering the city seems not to have been

planned long in advance. It bears the marks of having been arranged on the spur of the moment. Even the sending for the colt may indicate only that Jesus had seen the animal tied before the door of a friend's house a few minutes earlier and had then arranged for its use. A passage from his Bible (Zech. 9:9) may have come into his mind, as it later came into the mind of the evangelist Matthew (21:5). He doubtless felt that if he were to accomplish anything in the short time which remained to him, it would be necessary to gain public recognition speedily. This method of securing such attention was therefore employed, and it was followed the next morning, as we shall see, by the dramatic incident in the temple itself. (See Lesson 24.) Observe that the method chosen was not such as would be likely to make the people think of Jesus as himself the Messiah. It was a very different scene from that which would have fitted the popular notion of the way the Messiah, who was to restore the kingdom and to occupy the throne of David, should come; yet in its simplicity and in its fulfillment of a Messianic passage in the Old Testament, it represented Jesus' own thought of the way Messiah should come to David's city.

The sending out of the two disciples to secure the animal on which Jesus rode offers a method of stimulating the pupils' imagination. They may think of Jesus as having himself arranged with the owner for its use, and telling him he would send for it. Let them tell in their own words what Jesus might have said. In the same way, ask them to picture the scene when the disciples arrived and found the colt just as Jesus said they would. Let someone object to their taking it away while they insist; then have the owner come and grant them permission.

The entrance into the city may be made more real by a few details. Were they going up hill or down hill? What time of the day was it? Where would the sun set, in front of them or behind? What Jesus thought as he went to the temple and looked around, we may perhaps guess when we see what he did there on the very next day.

Now turn to a different scene—the supper that evening in the house of Simon the leper, and the lavish kindness of the woman with the alabaster box. The afternoon scene had revealed a sort of love and loyalty on the part of the followers of Jesus which expressed itself in enthusiasm and shouting. Here is a love which is declared in an act of service. How lavishly love gives when it can! Think of some of the ways of giving which do not always justify themselves to the prudent. Flowers, for example, that cost so much and are so beautiful, but to many seem so useless. There is always some one ready to exclaim, “How many useful things that same money would buy!” Can you suggest something else, useful only because of its ministry to the spirit, which might be a token of love’s largess?

A little review may be made by calling for other incidents in these lessons where women are brought into the story. There is one lesson with another supper scene something like this one (Lesson 9); there are three where women are healed (Lessons 4, 6, 11); one telling about a woman in a foreign land (Lesson 17); one which mentions the mother and sisters of Jesus (Lesson 9); and one reference to the women who went with Jesus and his disciples on the journey to Jerusalem and ministered to them (Lesson 21). Let the pupils recall the incidents briefly. Try to get the more reserved among them to take part in such a review. The children who are quick of thought and on tiptoe with eagerness to recite are apt to secure the chance, while those who are quieter or more deliberate are overlooked.

Treat the fig-tree story as an acted parable and demonstration lesson on the text “By their fruits ye shall know them.” The class may like to look up and recite the Bible passage about the fruits of the spirit. (Gal. 5:22.)

The religious lesson to be brought out may well relate to the ways in which love may serve. The easiest and most natural way is to do something for those we love. That is what the woman did in our lesson story; she gave something costly to Jesus as a token of her love for him. There is

also the service done in the name or for the sake of one much loved. A mother may do many kindnesses to other children just because she loves her own so much. I know a banker who gives money as his service to others on cheques marked with the words "In memory of Marinette," naming a loved daughter who died. For years after the death of Jesus his disciples gave their loving service "in his name."

Many even now give of themselves, their time, their money, everything that costs, out of a genuine love for Jesus which the record of his life inspires. Can you? Or is it love for mother which makes you want to do something for some one else? It is all a part of that spirit of love in our hearts which is the spirit of God. *Love gives and serves*, in Palestine, or in the United States.

Lesson Close. If the religious lesson you seek to impress goes from your own heart, you will no doubt find that its most fitting expression takes the form of prayer. The one on p. 1 of the Note Book, "For the love that serves," may be used if desired.

Lesson Assignment.

The next lesson gives several scenes in the temple area. The pupils should take home the picture of the model of the temple and locate the places. They will then be ready to trace out the events of the next lesson in their relation to this great building.

Note Book Work.

The Hole picture is to be inserted on p. 49 and the required account written on p. 50.

PICTURES WHICH MAY BE USED.

| | |
|--|-------------|
| Hole: The Triumphal Entry into Jerusalem. | 250. |
| Deger: The Triumphal Entry. | Wilde, 123. |
| Tissot: Procession on the Mount of Olives. | Wilde, 75. |
| Plockhorst: Christ Entering Jerusalem. | Wilde, 534. |
| Jerusalem from the Mount of Olives. | |

Underwood Stereograph, Nos. 30, 8.

Inside Jaffa Gate.

Wilde, 198.

Herod's Temple.

Wilde, 385.

STRIKING LITERARY EXPRESSIONS.

She hath done what she could.

He found nothing but leaves.

LESSON 23

SCENES IN THE TEMPLE

Bowen, **The Gospel of Jesus**, Sections 121-122, 1st paragraph; 123-127, 132.

- 121. Jesus Purifies the Temple. Mk. 11:15-19.
- 122. By What Authority? Mk. 11:27-33.
- 123-4. What the Wisdom of God Says. Mt. 11:16-19; 23:34-39.
- 125. Effect on the Pharisees. Mk. 12:12.
- 126. A Parable on Prayer. Lk. 18:9-14.
- 127. An Attempt to Trap Jesus in his Talk. Mk. 12:13-17.
- 132. The Widow's Mite. Lk. 21:1-4.

The exciting scene in the temple with which this lesson opens is but one of several which all point to the one end, namely, the success of the Pharisees in crushing this bold reformer. To the stir and excitement of the days, with the multitude gathered into the temple courts from the whole of Palestine, there succeed the calm nights under the open sky on the Mount of Olives.

INFORMATION FOR THE TEACHER

The Public Rebuke in the Temple. (121) To protest against the iniquities of the priests and the hypocrisy of the Pharisees was part of the mission of Jesus in coming to Jerusalem. No wonder he foresaw his doom when he dared to oppose and condemn the highest and most firmly entrenched authorities, both financial and religious. His public rebuke at the temple was well planned and carried out. It seized the moment when so many were present that those in authority dared not oppose the action of Jesus nor ar-

rest him, for they feared the people. It fell short of inflaming the multitude to some violent action, which, had it occurred, would have brought Jesus at once into the power of the Roman authorities. While the expulsion of the buyers and sellers in the temple enraged the chief priests, it created among the masses such an interest in this prophet from Galilee that they listened to his teaching, through that and succeeding days, as never before; and their interest restrained the high priests from any immediate action against Jesus.

Them that sold and bought in the temple. The traffic consisted in animals and all other articles, such as wine, salt, and oil, used in the temple sacrifice; also in changing the coin of the Empire bearing Cæsar's image and superscription for the local Palestinian currency, since only the latter would be accepted in payment of the temple tax. The carrying of vessels through the temple area had been prohibited as a violation of a sacred place; in spite of this, the custom of using this as a short cut between the city and the Mount of Olives had grown up among those who carried burdens.

A den of robbers. Jesus rightly named the effect of the traffic, for in its extortions it was sheer robbery, and the poor suffered most. The ancient law which permitted the sale to pilgrims was intended to relieve the burdens of the needy, and make easier the securing of the necessary things for the sacrifice. Through a system of graft and extortion, which was practiced in Jesus' time, the poor were victimized, while the priests grew rich. Uncontrolled traffic in necessities led to unscrupulous methods by which the people were robbed. It is no wonder that Jesus expressed his indignation, and by a practical application of his teaching to the situation, openly rebuked and thwarted the men who did these robberies in the name of religion.

The character of the high priests of that period, and their unscrupulous methods, are matters of common knowledge. Annas, the father-in-law of Caiaphas who was then high priest, maintained a bazaar at which doves were sold

at a high profit. Possibly this fact made Jesus the more indignant, and so impressed his disciples that the record especially mentions the overthrow of "the seats of them that sold doves." It accounts, too, for the great indignation of the chief priests and scribes against Jesus, so that they "sought how they might destroy him." He had touched them in a vital spot, their love of gain, their avarice.

The place where the sale and barter were carried on was probably the Court of the Gentiles. This rebuke to the temple authorities doubtless occurred on Tuesday, as it was on the day following the triumphal entry into the city. The passage ends with the saying that "when evening came" he went out of the city (Mk. 11:19). These words are often taken as a general statement covering the rest of the days of his life, and translated "every evening."

The mount called Olivet. We know it more familiarly as the Mount of Olives. There is no question as to the identity of this region. The name is applied to a range of hills east of Jerusalem, curving from north-east to south-east, separated from the city by the deep valley of Kidron. On these slopes thousands of pilgrims lodged in the open air at every Passover feast, as did Jesus and his disciples on this (Tuesday) and the following night.

By what authority doest thou these things? (122) This is a reference to his action in clearing the temple the day before. The authority which Jesus had was that of the prophet of God standing for the right. The keenness of his question in reply shows one of the reasons why the common people were so delighted with him. Some of his retorts were sharp as the edge of a sword; the discomfiture of his opponents was evident to the crowd, and they delighted in a champion of their rights who came off victor in such contests. The keen intellectual power which Jesus possessed is often ignored. It was that which drove home his religious teachings with such force, even to untutored minds.

Wisdom of God. (123, 124) See Bowen's "Notes" on these sections. Jesus tells the Jewish leaders that they are living out the charge against them made in the passage he

quotes from an unknown writing, of which Luke (11:49) preserves the name, "The Wisdom of God."

There were sent unto Jesus certain Pharisees and Herodians. (127) These are not the chief priests and scribes who had been worsted in the question as to Jesus' authority, but their representatives. The plot is arranged adroitly. The Pharisees paid tribute to Cæsar as a political necessity, but hated it as an insult to the Jewish nation. The Herodians favored such tribute as maintaining the Herod dynasty of which they were adherents. Thus it was made to look like a fair dispute between two parties with opposing views, coming to a leader who would give an impartial answer without fear or favor. But they came that they might "ensnare" him. The word carries the figure of the pit or snare baited to catch a wild animal. Their flattering speeches were meant to put Jesus off his guard; but he saw their "craftiness," and they marvelled that he had so cleverly escaped the trap they set for him.

Denarius. The Roman silver coin in which the tribute had to be paid. It was worth about 20 cents. The answer of Jesus, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," has become a proverb in English speech.

The Widow's Mite. (132) This beautiful incident occurred in the Court of the Women, where chests with trumpet-shaped openings had been placed to receive gifts for the temple treasury. The "lepton" (mite) was the smallest of Jewish coins, and the Rabbis did not allow any one to give less than two, whose combined value was less than half a cent. Yet it was the widow's entire living for the day,—an evidence of the extreme poverty which might be found in Jerusalem at that time.

TEACHING SUGGESTIONS

In reading the text in class be sure to omit the second paragraph of Section 122, because of its contents, and the

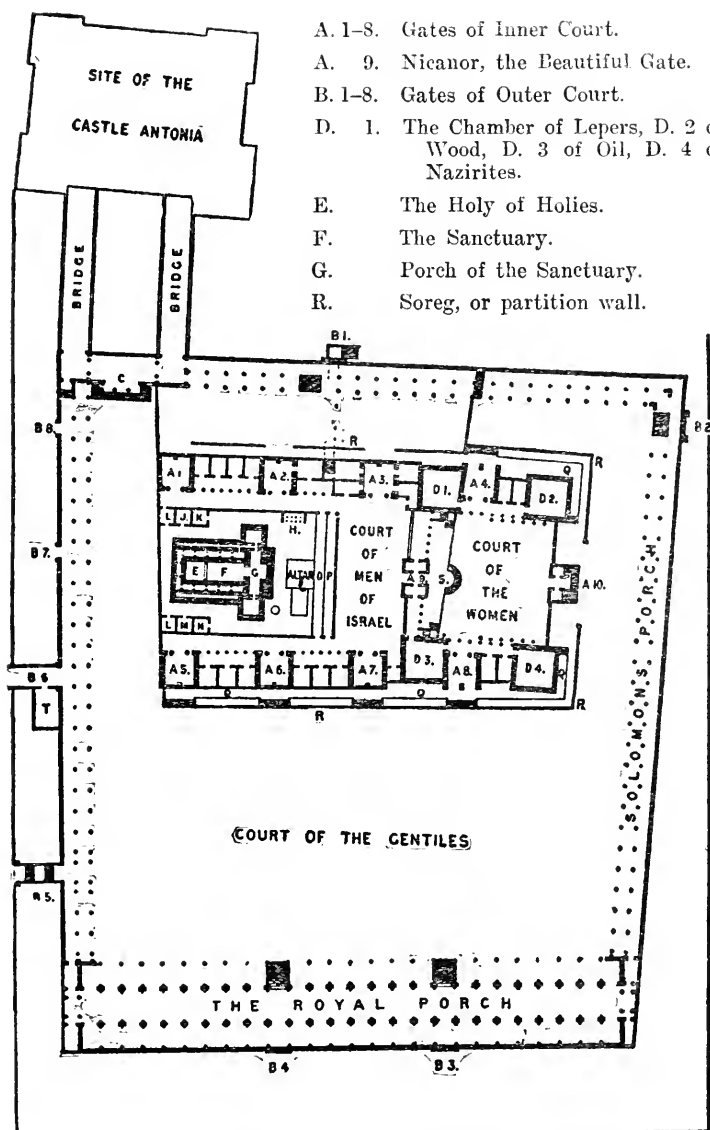
others [124, 128-131], on account of the time it would take to read them. The teacher will find it helpful to read the entire text (Sections 121-132) in preparing the lesson.

Openings. (1) What is the finest building the pupils have ever seen? Do they know about such famous ones in this country as the Congressional Library at Washington, or the Boston Public Library, or some other nearer your own city which you may name? Do they know one which encloses a court? (Even an apartment house may furnish an example.) Do they know how a cloister or an open portico with pillars which surrounds a court looks? Some picture of an Italian building with a cloister may help to give the idea, so that the pupils will not think of the temple as merely a great structure enclosed in solid walls like the buildings with which they are most familiar. Lead from the modern building you have chosen, and the picture of a cloister, to the wonderful temple Jesus saw gleaming white in the sunlight, and to the scenes enacted in its courts on that April day, which the Christian world still remembers in its annual observance of "Holy Week."

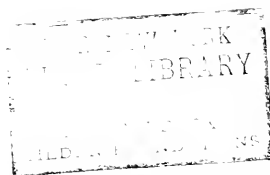
(2) Take a dime, a quarter, or a dollar and examine it with the class. What image and superscription does it bear? How does the design stamped upon it make it different from a disc of silver of the same size? Have any of the boys collections of coins? of stamps? Two coins are mentioned in our lesson. If possible, show a coin of some other country. Roman or Palestinian would be best of all. Show a picture of the denarius and call out the incident in which Jesus demanded the coin and pointed to its image and superscription. Try to make the scene seem as real as the one where you are holding the coin and they are pointing to it. Now the other coin mentioned—the mite—what makes it important? Even so small a piece of money as the British farthing is worth more than two of those Jewish coins; yet the devotion and sacrifice of the poor widow, and Jesus' comment on it, have forever hallowed those almost worthless

bits of metal. Call attention to the other mention of coin in this lesson—the tables of money changers—and the scene with which it is connected.

Lesson Development. Use the picture of the model of the temple and test the pupils on their home study of it. Do they realize how one would go steadily up, up, from one level to another, in these courts, and how the Sanctuary (the enclosed building) stands higher than all the rest, at the very top of the hill? Can they imagine how the temple would look, all its walls being of white marble, which seemed to crown the hill with snow, with the front of the Sanctuary overlaid with gold, and its roof studded with gold spikes? The interior of this crowning structure was the temple's culminating mystery. The approaches to it constituted a series of exclusions. Everyone might go into the court of the Gentiles, trade or play in its ample spaces, and rest in the cool shadows of the cloisters or porticoes. These great arcades, one named "The Royal Porch," another "The Porch of Solomon," had great columns crowned with beautiful cedar roofs. They covered a larger space than most cathedrals which are standing at the present time. Their ample spaces and cool interiors furnished a refreshing retreat after the climb up the hill in the hot sun. A low wall, 4 feet high, called the Soreg, marked off the inner area of the temple. Suspended beside each of its nine gates were inscriptions in Greek and Latin, warning all who were not Jews to go no further, the penalty being death. All the Jews,—men, women, and children,—might go into the Court of the Women, elevated fourteen steps above the Court of Israel. ~~Three steps higher was another court,~~ women might enter, but because it was the only inner part of the temple in which they were allowed. Through the gate Nicanor, or Beautiful, with its two doors covered with gold and silver ornaments, and up another flight of steps, only Jewish men (over twelve years of age) who were ceremonially clean might go. That gateway led into the Court of Israel. Three steps higher was another court,



PLAN OF HEROD'S TEMPLE
 195



which only priests and Levites might enter. Then came the enclosed building, the Sanctuary, in front of which was a great porch 150 feet long; over its lofty doorway was a golden grapevine whose clusters measured six feet in length. Inside there were but two rooms. Into the first, called the "Holy Place," only the priests, with bared feet and covered head, and clad in their white robes of office, might enter. At the rear of this room, separated from it by a great curtain or "Veil" of white and scarlet, blue and purple, was a dark, secret chamber only 30 feet square, so mysterious and awful that one man only, the high priest, might enter, and he but once a year. This most sacred spot in the Jewish temple was empty of everything,—except God. "I dwell in the high and holy place," said Jehovah, in the words of the prophet. (Is. 57:15.) So to the people's thought this was none other than the house of God. Jesus had, no doubt, in his boyhood initiation into the temple worship at the Passover, felt the thrill of awe over all this mystery and secrecy and silence. Yet in his manhood he, like the older Hebrew prophets, learned to know that the heaven is God's throne, and the earth his footstool; that neither in Jerusalem nor on any holy mountain did God need to be worshipped, for "God is spirit, and they that worship him must worship him in spirit and in truth."

This temple was still new and not yet quite finished when Jesus lived. It was the third on that site. The first was the one Solomon built during his reign, perhaps between 962 and 930 B. C.; the second, known as Zerubbabel's, was the one reconstructed there on the return from the captivity, B. C. 516. Herod the Great began this third one about sixteen years before Jesus was born, in 20 B. C., and it was completed after his death, about 64 A. D., only six years before it was utterly destroyed. On this site, there stands today the building known as the Mosque of Omar.

The splendid indignation of Jesus when he drove the traders out of the court of the Gentiles will make him seem a very real personage to the pupils. To be mightily stirred

over a great wrong is an admirable trait, and the courage to attack the wrong makes a man a hero. Many of the pictures by the great artists—Titian's "Tribute Money" is a conspicuous example—represent him as so meek and mild that sturdy boys and girls fail to recognize in him a Leader, a Companion, a Brother, a Great Exemplar. Here is a chance to awaken that true admiration which reveals Jesus to them, and helps them to understand themselves.

The reproach which Jesus made against "this generation" brings in a picture of children at play in the market-place. Boys and girls will readily understand it: the sulky companions who will not do their part, who will not dance when the others play the pipes. Jesus drew his illustrations from all the common life around him, and so people liked to hear him speak and understood what he meant.

The famous story told by Jesus about the two men praying in the temple, gives his idea of genuine prayer, and reveals the truly humble spirit, which is the only one capable of receiving what God can bestow.

The incident of the poor widow is one of our Bible treasures. Can the children think what it would mean to go without food for a whole day? That is what she did in order that she might give some money for the great temple where she was allowed to go to pray. Bring out the contrast between giving all one has, however little, and giving even large sums out of one's "spare change," as says a college song.

The plotting of the authorities against Jesus should be brought out clearly, for it is the beginning of the end. By his keen and true answers to the questions put to him, Jesus seems to outwit them. In the end, only two days later, their scheming succeeds. Tribute to Cæsar, was it, about which they asked? Jesus could ask more puzzling questions than they. That he could so successfully refer to the work of John the Baptist, in the midst of a throng assembled from all parts of Palestine, is a tribute to the real success and permanence of John's work.

Lesson Close. We have studied about the sacred place of the Jewish people,—their great temple with its Holy of Holies. God was there, indeed, but not in that one place alone. He was then, as now, to be found wherever hearts are willing to receive him. Our willingness may be shown by going to the accustomed place of worship. Is our own church one of our sacred places? Has it grown dear to us because there we have sung, and prayed, and found God, together?

Lesson Assignment.

Let the pupils enlarge their knowledge of the temple by looking up, at home, part or all of the following Bible references to it. The list is taken from Gannett's "Childhood of Jesus," part 4.

Solomon's Poreh, John 10:23; Acts 3:11; 5:12. Goodly stones, Luke 21:5. Court of Gentiles, traders, etc., Mt. 21:12-16; John 2:14. Temple tribute, Mt. 27:24-27; Ex. 30:11-16. Slabs of Warning, Acts 21:27-32; Eph. 2:11-22. Beautiful Gate, Acts 3:2. Court of Women, prayers, trumpet-chests, Luke 2:37; 18:9-14; Mark 12:41-44; John 8:20. Altar of Burnt Offerings, Holy Place, gold, pinnacle, Mt. 23:16-21, 35; 24:15; 4:5. Altar of Incense, Luke 1:5-13, 21, 22; Ex. 30:1-8. Shew-bread, Mt. 12:1-8; Ex. 25:23-30; Lev. 24:5-9. Lamp-stand, Ex. 25:31-40. Veil, Luke 23:44-46; Ex. 26:31-35. In the Holy of Holies, Lev. 16. The First Temple, I Chron. 22, 28; II Chron. 2-7; II Kings 25. Second Temple, Ezra, Chapters 3-6. Third Temple, John 2:20. Its ruin, Mt. 24:1-3. Greater than the Temple, Mt. 5:34, 35; 23:21, 22; John 4:21-24; II Chron. 6.

Note Book Work.

Two pages, 51 and 52, relate to this lesson. Pupils should be allowed to refer to the Plan of the Temple in this book, and mark corresponding parts on the model to be inserted on p. 51 before making the list for the lower part of the page.

PICTURES WHICH MAY BE USED.

Kireh buck: Casting out the Money Changers.

Wilde, 51; Perry, 3268.

Hofmann: Purification of the Temple.

Wilde, 52; Brown, 452; Perry, 707P.

Tissot: Driving out those that Sold in the Temple. 80.

Titian: The Tribute Money. Wilde, 126.

LESSON 24

PASSOVER, BETRAYAL AND ARREST

Bowen, **The Gospel of Jesus**, Sections 140-146.

140. The Treachery of Judas. Mk. 14:1-2, 10-11.

141-2. The Last Supper. Mk. 14:17-21. Lk. 22:16-17. Mk. 14:22-25.

143. Peter's Denial Foretold. Mk. 14:26-27, 29-31. Lk. 22:31-32.

144. The Two Swords. Lk. 22:35-36, 38.

145. Gethsemane. Mk. 14:32-42.

146. The Arrest. Mk. 14:43-50. See also Lk. 22:47-50, 52-53.

The scenes which this lesson presents can hardly be equalled in all literature for pathos. The tender fellowship in the upper room with its tragic sense of impending fate; the darkness of night in the garden where under the olive trees a great soul agonized while his companions slept; the treachery of one of the inner circle of followers, and the desertion of the rest,—all these are soul-stirring events to which young hearts will respond, to which older hearts should never grow dull. Let the simply told yet powerful account make its own impression. It will need little explanation or comment.

INFORMATION FOR THE TEACHER

On this and the succeeding lessons, Bowen's "Notes" are especially full and valuable. To them the teacher is again referred.

After two days. (140) The Passover was always observed on the 14th of Nisan (the first month of the Jewish

year, about the same as our April), so the day of the week on which it fell varied from year to year. It is believed that in the year when these events occurred, probably 30 A. D., it came on Friday evening; that is, the Passover supper was the first meal of the Sabbath day. The events of this lesson took place on Thursday. The days of the week are generally referred to in our Bible by numbers. Two of them only are named: the seventh, which is called the Sabbath, and the day before, which in the Old Testament is called "the eve of the Sabbath," and in the Gospels "the Preparation." (See Lesson 26, p. 229. Also Hastings' *Dictionary of the Bible*, complete in one volume, p. 935, article *Time*.)

The Passover was the beginning of the feast of Unleavened Bread, which lasted seven days. For its institution see Ex. 12:11-20.

Caiaphas. (pr. Ki'-a-phas.) He was the high priest between the years 18 and 36 A. D., and so presided at the meetings of the Sanhedrin when the trial of Jesus occurred. (Lesson 25.) Here we note the fact that he is in a plot with other chief priests and scribes to try to bring about Jesus' death. He is mentioned again (Acts 4:6) as taking part in the examination of Peter and John.

Judas . . . took counsel with them. Luke's statement about Judas, that "Satan entered unto him," is picturesque and effective for teaching purposes. The "Notes" adequately explain the chief point of the betrayal,—that it consisted in revealing the secret Jesus had entrusted to the Twelve, that he believed himself to be the Messiah. To this was added another element: Judas revealed also the place in the Mount of Olives where Jesus might be found at night, and pointed out which one of the group was the man the officers were seeking. (Sec. 146.)

The verses which describe the arrangements for the Passover meal on the part of the disciples (Mk. 14:12-16) are omitted from our *Gospel* (See "Notes," Sec. 141), because they create confusion concerning the time of these last events in Jesus' life. Mark's account (which is followed

by Matthew and Luke), places these preparations "on the first day of unleavened bread, when they sacrificed the Passover," and makes the meal the Passover supper. Many critics think the writer was influenced by the custom, soon adopted by the early Christians, of celebrating this event on the day when the Jews observed the Passover; and that the Fourth Gospel is right in representing that the last supper occurred on the day before the Passover feast. (John 13: 1, 29; 18: 28; 19: 14, 31.) It is this view which is taken in Bowen's chronology of the events of the last week.

The omitted incident is of value, however, in showing that plans for the meal which they were to take, probably including also arrangements for the Passover on the following day, were made in a secret manner. They show a pre-arranged signal, a method of guiding the two disciples to the place so that they need not be told how to go to find it. By this plan Judas would not learn in advance where the room was, and could not notify the authorities that Jesus might be found there. A secret arrangement might delay, even if it could not avert, the purpose of Judas.

The Supper. (141-2) Note the distinction in terms between the "last supper" and the "Lord's Supper." The "last supper" is the last meal Jesus took with his disciples. It was not the Passover. ("Notes," Sec. 41; also *ante*, p. 202.) "The details correspond to the Kiddush or Ritual of Prayer that was observed by the pious Jewish families on the night preceding the Passover. It included a preliminary prayer, followed by the formal breaking of the bread, and the blessing and distribution of a cup of wine by the head of the household." (See Kent, p. 275.)

This ceremonial was observed by Jesus at that last meal with the Twelve. He gave it, as the account shows, a special relation to himself. He was accustomed to seeing analogies and expressing them in parables. As he solemnly broke the bread he exclaimed, "My broken body!" and when he poured out the wine said, "My blood, poured out for many!" It is this part of the last supper which the church observes under the name of "The Lord's Supper."

Our earliest account of it is in the first letter to the Corinthians. (11:23-25.) The three synoptic Gospels also record it; but the Fourth Gospel makes no mention of it.

These accounts indicate the way in which it was observed by the early church. It formed part of an ordinary meal at which the followers of Jesus were assembled. "Rich and poor, master and slave, sat down together once a week on the same footing of brotherhood in Christ, and partook of bread, fish and wine." During the meal bread was broken, wine was passed and prayers were offered. This was done in memory of Jesus, and also in the hope of his second coming. In the second century this hope was shown in the triumphant, ringing cry which followed the prayers: "*Maranatha!*"—the Lord cometh!

Gradually the service of commemoration was separated from the regular meal and was called *Eucharist*, meaning Blessing or Thanksgiving, and the fellowship meal was called *Agapé* or Love Feast. Ignatius refers to both under the one name *Agapé*; the *Teaching of the Twelve Apostles* (see p. 214) includes both under the term *Eucharist*.

Out of this beautiful and significant service grew the Mass of the Catholic church, believed to be a saving ordinance and embodying the theological ideas of atonement and transubstantiation, and the "Lord's Supper" or Communion Service of the Protestant churches, less theological, but retaining in most cases the doctrine of the atonement. How far removed these are from the commemorative service and the democratic fellowship-meal of the early Christians!

A place called Gethsemane. (Geth-sem'-a-ne) (145) The name seems to mean "oil press," and probably indicates an olive orchard. In the Fourth Gospel (John 18:1) it is called a garden, which fact led to the general use of the phrase "the garden of Gethsemane." The other Gospels call it only a piece of land, a place. It may have been more private and retired than the usual lodging place with the other pilgrims, more suited to Jesus' need of prayer, and seeming to offer greater security. If the Fourth Gos-

pel is right in saying that "Jesus oftentimes resorted thither with his disciples" (18:2), then Judas knew the place. It was necessary to be on the watch against a possible surprise, if Judas should betray to the plotting priests where Jesus might be found.

So on reaching the place he said to the disciples, "Sit ye here while I pray." Then taking his three closest friends he revealed to them his sore trouble and distress. That he anticipated the arrival of Judas with those who would arrest him is shown by his strict charge to them to "keep watch." So little did they understand the danger to which he was exposed that they forgot to be alert. Fatigue, and the coolness and silence of the place, caused them to doze. Each time he returned to them he found them sleeping, and spoke his few heart-rending words of reproach: Could ye not watch with me *one hour*? The third time he gave them permission to take now their much-needed rest. Even as he spoke he looked up and saw Judas and the company who were to arrest him approaching, and exclaimed, "The hour is come! the Son of Man is betrayed!"

The Arrest. (146) The company which took Jesus was not a band of soldiers, but a hurriedly assembled group, a mob, armed only with short swords and stout sticks. A signal had been agreed upon by which Judas might point out Jesus to them, as they either did not know him or could not easily distinguish him in the darkness.

Lead him away securely. The phrase suggests that Judas feared for his plan now that Jesus had an inkling of it, and wanted to make sure that it was carried out.

Are ye come out as against a robber? The hastily gathered company sent to arrest Jesus was such as might have been gathered together in pursuit of a marauder.

Summary. The teacher will notice that the researches of scholars and their conclusions have altered in several important particulars some commonly accepted views about the events of this last week in the life of Jesus. These revised conclusions are presented in the "Notes" to the *Gospel of Jesus*, and accepted in these lessons. These should be

clearly in mind in teaching, and for convenience are here summarized:

(1) A change will be noted in the assignment of events to the days of the week. Because the triumphal entry has long been celebrated by the church on the Sunday preceding Easter—known as Palm Sunday—it has generally been thought to have occurred on that day. Bowen, with other New Testament scholars, places the event on Monday. This makes a difference of one day in the time of events up to Thursday evening as usually given in Commentaries, and avoids the “one day in which no event is recorded” which is a device employed, when the triumphal entry is placed on Sunday, to account for the days to the crucifixion on Friday afternoon.

(2) All agree that the last supper occurred on Thursday evening; but many, accepting the statement of Mark 14: 12, consider the supper as the Passover meal. Here again many scholars believe that the church’s custom in celebrating the event at the same time that its Jewish neighbors observed the Passover, influenced this sentence in Mark’s narrative. Other internal evidence in Mark, and the statements of the Fourth Gospel, cause them to accept the position here taken, that the meal was the supper observed by Jewish custom the night before the Passover meal, in which bread was broken and wine poured out as a ceremonial observance.

(3) The third point of difference is in regard to the generally accepted opinion that by his mode of entering Jerusalem Jesus publicly announced himself as the Messiah. These lessons show: (a) That the mode of entry was not what the people would look for from the one who was again to establish the throne of David in Israel, as they expected the Messiah to do. (b) Jesus told his disciples to keep secret his admission to them that he believed himself the Messiah; and even they seem not wholly to have grasped his idea that Messiah must suffer many things and perhaps pass through the gates of death before he should appear as the “one who should redeem Israel.” (c) That the chief priests and scribes sought in every way to trap Jesus into

some saying which they might report as treason to the Roman government. If he, or his followers, had represented that he was Messiah, the authorities would have had the evidence they were seeking. Not one of the witnesses brought against him mentioned this claim. The direct answer of Jesus to the high priest's question at the trial furnished the evidence for which they sought. (See Sec. 147, Lesson 25.) (d) That Judas' betrayal consisted not in showing where Jesus might be found, but in revealing the secret of his messiahship to the high priest. The arrest at night and Judas' part in pointing Jesus out to those who sought him was merely an incident in the betrayal, made necessary because "the feast was at hand." During that period of religious observance, the Jews did not tolerate executions. The Romans courted the good opinion of the Jews not only by conforming to this rule, but by releasing at least one political prisoner during that feast, as the Barabbas incident shows. So rapidly were matters pushed that Jesus was arrested, tried, condemned, crucified, and his dead body claimed by Joseph of Arimathea before the beginning of the Sabbath and the time for the Passover meal, on Friday evening. Had the chief priests possessed earlier the knowledge of Jesus' claim, he might have been followed any day and arrested as soon as the crowd dispersed.

We must conclude that Jesus never publicly declared himself to be the Messiah until he answered the direct question of the high priest. It is probable that he was planning to make such announcement during the feast, a proceeding which would be dangerous but not necessarily fatal if the crowd accepted him, and if the freedom from arrest and execution which the festival offered gave him time to make his religious purpose evident.

TEACHING SUGGESTIONS

Openings. (1) The observance in the Christian church of the Communion service may well make the point of approach for this lesson, especially in churches where the custom continues. Its other name, "The Lord's Supper,"

tells at once its origin and leads us back to the account given in this lesson of the last meal with the disciples. Does your church hold a Communion service? Have you seen it conducted? Do you know why some liberal churches do not observe it? What Emerson said about it in his essay on *The Lord's Supper* helps us to understand. So many theological meanings have been put into it by those who attach a unique significance to the death of Jesus, that those who wish only to do what Jesus asked when he said "This do in remembrance of me," fear that if they observe the Lord's Supper their action will be misunderstood. Some of them feel that its use "tends to produce confusion in our view of the relation of the soul to God," and that what was a natural custom in the early Christian churches is now outgrown. That was what Emerson thought. It is a pity that so beautiful a custom as a fellowship meal could not have been kept as a part of Christian observance everywhere. One or two great branches of the church have "close" Communion,—do you know which ones? (Many Baptist and Christian or "Disciple" churches are among them.) These will invite to the service only those Christians who have been baptized by immersion. Most churches have a broader fellowship and a more inclusive invitation. Some years ago a good deal of comment was caused when Dr. Edward Everett Hale knelt at the altar in Trinity church in Boston and partook of the Communion with its members. It was well known that he was a Unitarian minister, and not in agreement with some of the doctrines for which Trinity church stands. The only remark Dr. Hale made when asked by newspaper men to explain what he had done, was that he had his invitation to the Lord's Supper nearly nineteen hundred years ago. He meant, you see, the saying of Jesus, "Do this in remembrance of me."

(2) There are some charming legends connected with the cup from which Jesus drank the wine at his last meal. It was said that Joseph of Arimathea took the cup and caught in it a little of the blood which flowed from Jesus' side when it was pierced by the spear. Doubly hallowed now, it

was treasured for many years, until those who guarded it forgot their great leader and their religion and became unworthy. Then the cup—they called it the Holy Grail—disappeared; and famous knights consecrated themselves to the search for it, vowing to be pure in heart that they might be worthy to find it and receive it. There are many beautiful stories, poems, and pictures which relate to this quest: Tennyson's *Idylls of the King*, and Abbey's paintings in Boston Public Library, among others. Perhaps some members of the class had the story of the Holy Grail in an earlier book in this course (*Children of the Father*, for pupils eight years of age). It was to search for the Grail, you remember, that Sir Launfal rode forth from his castle, as told in Lowell's poem. That poem, too, tells us a way to observe the Lord's Supper that is not dependent on a service in a church.

"The Holy Supper is kept, indeed,
In whatso we share with another's need."

Is not that, think you, a way of remembering him which would please Jesus himself?

Lesson Development. Enough teaching and class drill on the facts concerning the last supper and the Lord's Supper should be given during the lesson development to enable the pupils to fill the spaces on p. 53 of the Note Book.

In going back in thought from the church's celebration of the Lord's Supper to its origin in the upper room, try to make that scene take on more the semblance of a home festival, for such it was. Jesus had no idea of instituting an ordinance of the church; nothing was farther from his usual message and practice. But it is a beautiful thought that he was afterwards remembered through one of the simplest and most ordinary events of life, the partaking of the commonest articles of food of that time, bread and wine. As he came to the ceremonial part of the Kiddush, the blessing and breaking of bread and pouring out of the wine, a

sense of his own impending fate came over him. What wonder that as he looked at the shattered fragments of the crisp cake of bread and the red wine in the eup, he exclaimed, "My broken body! My blood!" Yet the little company was able to finish the observance in the usual way, singing together one of the Passover hymns.

Then they went out of Jerusalem, across the ravine and the brook Kidron, to the olive orchard on the hills where they were accustomed to pass the night. This night it should be a more quiet retreat than usual,—Gethsemane, where the oil-press stood. Very likely it was moonlight, for the feast was celebrated at the time of the full moon. Under the shade of the olive trees Jesus faced alone—with God—the conditions that confronted him. His work seemed a failure; one of his inner group of followers had deserted and might betray him. The authorities were bent on putting him out of the way. Jesus knew full well what happened to any one whom the Romans condemned; and yet, might it not be possible that he could be saved from such a fate, that he need not drink that cup of bitterness? The prayer of Jesus under the olive trees is evidence enough that he still hoped for some way out, for some rescue from the impending fate. We must take with caution the passages which reflect the later knowledge of events which the writers possessed, and so seem to make Jesus' references to his probable death take the form of definite predictions. The courage of Jesus, the wonder of his steadfastness and faith, his need of prayer, his hope for possible deliverance, his final resignation to the Divine will, are his adorable qualities, to which the pupils will respond.

The confidence of the disciples, expressed during the walk out from the city to the olive orchard, that whatever happened they would not desert Jesus, did not suffice to hold them in the crisis. Here again, their courage came from the fact that the danger was not clearly apprehended, and seemed too uncertain to be a serious peril. They were not even enough aroused to "watch," as Jesus charged them, either for dangers from without or for those from within.

So the very last word of the Gospel account which we read today shows them doing just what they supposed they could never do: "They all left Jesus, and fled."

Memories are safeguards. Afterward, how much those last words of Jesus, the broken talk along the way, the incidents at the supper, everything that Jesus had said and done, must have meant to the disciples! Even the memory of their own desertion of the Master helped to keep them faithful in the face of perils manifold all the rest of their lives. These pupils are storing up similar safeguards, in the influence of the home, of the church, of this school and this class. A boy who had been a very troublesome member of a Sunday-school class later joined the United States Regulars and was sent with his Company to the Philippines. "Mother," he wrote back, "do you know what keeps me at my post and faithful when I am given guard duty at night, and am alone out there under the stars? I think of my Sunday-school class and teacher back home, and the things that were said to me there." We need a mind stored with associations that are tender, fine, true and compelling,—lest we forget!

Judas betrayed a great Master and was traitor to a great cause. Perhaps he grew discouraged because so little was done, because there were so few new followers. It is pretty hard to have the "big men" in politics and religion against you; not so easy, either, to judge aright of causes in their beginnings. Compare some other traitors in history. Bring out the value of loyalty. Notice one point in the story which is essentially oriental: the reference to "one who dippeth with me in the dish." To be a faithless friend after having broken bread together,—that is in oriental lands one of the worst of crimes. (See *The Syrian Christ*, by A. M. Rihbany, chapter on "Bread and Salt.") To Judas the beginning was no doubt easy,—a dallying with the temptation to tell the high priest that Jesus believed himself to be Israel's deliverer, Messiah. In the end, he sold for a paltry sum a great trust, a mighty Leader, a noble cause; he was false to all the laws of friendship and hospi-

tality; he used the kiss of greeting given by a pupil to an honored teacher as the signal by which his base work should be made sure. As a result, he has become that figure held in abhorrence in human memory,—Judas, the betrayer!

Lesson Close. Do you think less of Jesus, or more, as you see him at the close of this lesson: arrested, deserted by his followers, facing death,—yet a hero! That is a memory for the hard places in our own lives. We may make ready for whatever may come with the prayer which Jesus offered: Not my will, but thine, be done.

Lesson Assignment.

The teacher will know to what part of this lesson the pupil will need to give more work than can be done in class. The impression made by the Gospel story should not be dulled by turning any part of it into a distasteful task. It will be better remembered if it may be absorbed rather than studied.

Supplementary work, on Abbey's pictures, or on any of the poems or stories of the "Holy Grail," may be found interesting and valuable.

The poem to be memorized may be assigned for home work if desired. It is suggested, however, that several readings of it in class, on successive Sundays, will be found an excellent way of teaching the children to know and love this little gem of American verse.

Memory Work.

BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little gray leaves were kind to him,
The thorn-tree had a mind to him,
When into the woods he came.

Out of the woods my Master went,
 And he was well content.
 Out of the woods my Master came,
 Content with death and shame.
 When Death and Shame would woo him last,
 From under the trees they drew him last;
 'Twas on a tree they slew him—last
 When out of the woods he came.

(Sidney Lanier.)

Note Book Work.

The poem to be memorized is printed in the Note Book, p. 54, and may be used for the reading suggested above. The prayer of Jesus is to be filled in from memory.

The spaces in the text on p. 53 may be filled at any time after the teaching of this lesson gives the needed information.

PICTURES WHICH MAY BE USED.

| | |
|-----------------------------|------|
| Hole: The Last Supper. | 254. |
| Hole: Agony in the Garden. | 255. |
| Hole: The Betrayal. | 256. |
| Hofmann: The Lord's Supper. | |

Brown, 1742; Perry, 797T; Wilde, 130.

Da Vinci: The Last Supper.

Brown, 169; Perry, 280; Wilde, 131.

Bida: The Last Supper.

Brown, 702; Perry, 3273; Wilde, 132.

Hofmann: Jesus Taken Captive.

Brown, 806; Perry, 798T; Wilde, 138.

Hofmann: In Gethsemane.

Brown, 401; Perry, 798E; Wilde, 136.

Garden of Gethsemane: Underwood Stereograph, 3191, 3212.

Abbey: The series on The Holy Grail in the Boston Public Library. May be secured in photographs, and in colored reproductions.

STRIKING LITERARY EXPRESSIONS.

My soul is exceeding sorrowful, even unto death.
 Your spirit indeed is willing, but the flesh is weak.

Sidelights and Illustrations.

(1) *A Communion Service in Japan.* A group of Japanese Christians wished to celebrate the communion

service, but were puzzled over the use of bread and wine. They had no bread, nor any wine except Saki which is fermented and often causes drunkenness. The universal beverage in that land is tea. Sponge cake is also in common use, as the people had learned from the Castilians (whom they called Casterians) how to make it; and they named the cake Castera. So they used for their communion service Castera and tea, two of the most common articles of food. Does not that truly follow the example of Jesus, who took the most universal foods of his country, bread and wine, at the Last Supper?

(2) *Celebration of the Eucharist in the Early Christian Church.* In a manuscript found in the "Monastery of the Most Holy Sepulchre" in Constantinople, in 1882, there was found a short document which bore the title "Teaching of the Twelve Apostles." It dates from a time not later than the first half of the second century of the Christian era. It gives instruction on various matters, baptism, fasting, and so on. The prayers to be used at the eucharist are there given, as follows:

Concerning the eucharist, thus give thanks.

First as to the cup: We give thee thanks, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant: to thee be glory forever.

As to the broken bread: We give thee thanks, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant: to thee be glory forever.

And when ye are filled give thanks thus: We give thanks, holy Father, for thy holy name which thou hast caused to dwell in our hearts, and for the knowledge, and faith and immortality which thou hast made known to us through Jesus thy servant; to thee be glory forever. Thou, Almighty Master, didst make all things for thy name's sake; both food and drink thou hast given to men for enjoyment, that they might give thanks to thee; and on us thou hast bestowed spiritual food and drink and life everlasting, through thy servant. Above all we thank thee that thou art powerful; to

thee be glory forever. Remember, Lord, thy congregation, to deliver it from all evil and to make it perfect in thy love, and gather it from the four winds, sanctified, into thy kingdom which thou hast prepared for it; for thine is power and glory forever. May grace come and this world pass away. Hosanna to the son of David. If one is holy, let him come; if not, let him repent. Maranatha, Amen.

Chapter VII

TRAGEDY AND TRIUMPH

THE SCENE AND SITUATION. The end of the story of Jesus' life on earth touches the greatest depths and heights of human experience. Its sadness need not repel, it should rather impress young hearts with the reach and wonder of human possibilities, with the sense of the cost of an advance in thought, with a new grasp of the worth of a soul.

We deal here with the deepest tragedy, yet it is not the tragedy of despair. The account of the death of Jesus is inexpressibly sad, yet it leads not to failure but to triumph; not to the end of a cause but to its real beginning; not to a thought of death as final but to a renewal of belief in immortal life.

THE MATERIAL. All the rest of Bowen's *Gospel of Jesus* (Secs. 147-155) is used; also from the Appendix the legendary material which presents the resurrection stories.

LESSON AIMS. (1) To quicken the spiritual life of the pupils by contact with the spirit that was in Jesus. (2) To give insight into the divine power which works to turn seeming failure into success, tragedy into triumph. (3) To intensify the pupils' appreciation of the worth of loyalty and sacrifice as elements in religion.

NOTE BOOK WORK. This is kept simple. 'Just enough is given to be some test of what is learned and to give some opportunity for expression. It is hoped that no feeling of having an undesirable task to do shall be associated in the pupils' mind with the wonderful story of how Jesus gave himself for the world's betterment.

LESSON 25

A PERVERSION OF JUSTICE

Bowen, **The Gospel of Jesus**, Sections 147-150.

147. Before Caiaphas and the Sanhedrists. Mk. 14: 53, 55-65.

148. Peter's Denial. Mk. 14: 54, 66-72.

149. Jesus before Pilate. Mk. 15: 1-5. See also Mt. 27: 1-2, 11-14.

150. The Release of Barabbas and Condemnation of Jesus. Mk. 15: 6-15.

The arrest of Jesus and his examination before representatives of his own nation and religion occurred during the dark hours of a single night. The attempt at a trial at the time when all the world should have been asleep; the chill and depression of early morning when the crowd shouted for his death and Pilate pronounced sentence; the cruelty and injustice of it all come sharply home to us if we visualize the picture and think what it really means. The shadows lift only when we look beyond these events and far into future time and distant lands.

INFORMATION FOR THE TEACHER

The whole council. (147) The Jewish council was named the Sanhedrin from the Greek word *Synedrion*. The name appears often in the writings of Josephus, the Jewish historian, and in the Talmud. It was a court of justice with the high priest as its head, and consisted of seventy-one members chosen from the two opposing parties, the Pharisees and the Sadducees. When the court met the members sat in a semi-circle so that they might see each other. In front of them were the clerks of the court, and also three rows

of the disciples of the learned men who constituted this court of justice.

It is well to notice that there are striking differences in the four Gospels concerning the examination and trial of Jesus. In spite of this fact the main order of events may be ascertained. The oldest gospel, Mark, has a simplicity of presentation and an inner consistency which makes it of chief value. Our lesson text follows Mark in the main, and omits the account, found only in the Fourth Gospel, of the examination before Annas (John 18:12-23), and the un-historic account in Luke (23:6-12) of sending Jesus to Herod.

On his arrest Jesus was at once taken to the house of Caiaphas, the high priest. There he was subjected to an examination before the hurriedly assembled Sanhedrists. If the priests, scribes, and elders were all present it was a full council. Matthew and Mark would have us believe it was a formal meeting of the Sanhedrin and that Jesus was on trial before it. The Fourth Gospel, though less reliable in most respects, seems to have preserved here an historical tradition that Jesus was given only an informal examination. The reasons for believing that it was not a formal trial are as follows:

(1) The meeting was not held at the regular place, which was the "Hall of Hewn Stones" in the temple, but at the high priest's house. (2) A regular session of the court would not be held at night. (3) Certain rules for the conduct of cases before this council were not carried out. It was required that reasons for the acquittal of the prisoner should be given prior to those which demanded his conviction. A witness who had spoken in favor of the prisoner might not afterward give evidence against him, though the reverse was allowed. If the prisoner was found not guilty the verdict of acquittal might be given on the day the trial was held, but the sentence of condemnation could be pronounced only on the following day or later. To acquit a prisoner a bare majority of the council was required, but the conviction demanded a two-thirds vote. So many of

these regulations were set aside when Jesus was before the council, that it is incredible that the meeting could have been accounted a regular session of the Sanhedrin and the proceedings a formal trial. We must consider, then, that Jesus was subjected to an examination before the Sanhedrists in order that they might be able to agree together on the charges which they should make against him before Pilate.

False witness. It is plain that nothing which the witnesses said could be counted as evidence sufficient to cause the Roman governor to condemn Jesus to death. Even a garbled account of some figurative saying of his about destroying and rebuilding the temple could not be so considered, nor did the witnesses agree in their statement of it. To all that was said against him, Jesus made no answer even when asked to do so.

Art thou the Messiah? That question makes clear what it was that Judas had betrayed about his Master. Even the witnesses had given no suggestion that Jesus had ever claimed to be the expected Messiah of the Jewish people. When the challenge came to him in a direct question from the high priest, he must answer; to do otherwise would make him false to his own ideals and to his great mission. His reply "I am," and his assurance that full evidence of his supreme Messianic powers would later be given to them furnished the evidence the priests were seeking, and roused in the minds of the council feelings both of anger and of horror. The high priest's action when he rent his clothes was the conventional symbol of either deep sorrow or extreme indignation. It was, then, for what they considered the crime of blasphemy, that is, offering an insult to God, that they unanimously judged Jesus to be worthy of death.

Their verdict was essentially wrong, but that fact does not prove that it was defective on technical grounds, nor that the judges were wilfully blind. It appeared blasphemous to them for an obscure Galilean who did not have the credentials of a Rabbi, who was not recognized by the religious authorities, who had been arrested and was on trial, to seem to take to himself the sublime mission of the Messiah

of the Jewish people. His conception of the Kingdom of God was unintelligible to them.

Into the court. (148) Apparently the Sanhedrin was assembled in one of the upper rooms of the high priest's house. Peter followed as far as he was allowed to go, into the open court around which the house was built.

Pilate the governor. (149) When the kingdom of Herod the Great was divided among his sons, Archelaus (Ar'-kee-lā'-us) was made ruler of Judea, Samaria and Idumæa. So oppressive was his rule, that he was removed on petition of the Jews, and the region put in charge of a Procurator. Pontius Pilate, the fifth of these Procurators or Governors, was appointed in 25-26 A.D., and ruled through the time of Jesus' public ministry and on to A.D. 37. He usually lived in Cæsarea, but came to Jerusalem at the Passover season with a detachment of soldiers to quell any possible uprising. His headquarters may have been in the Tower of Antonia (see Temple Plan), or in the palace (Prætorium) of Herod.

Barabbas. (150) Notice the makeup of the name, in Aramaic Bar-Abba, meaning "Son of the Father," i. e., of the Rabbi. So Bar-Jonah, son of Jonah (Mt. 16:17); Bar-timæus, son of Timæus. The natural tendency has been to think of Barabbas as a very wicked man, released instead of the innocent Jesus. But Barabbas was a political prisoner. He had led a revolt against the Roman authority, and so was popular with the Jews who honored him as a patriot. The "murder" with which the gospel charges him, if it occurred at all, was the loss of life which accompanied the uprising.

Pilate's desire to satisfy the Jews, and to run no risk of a riot with so many pilgrims in the city, caused him to sacrifice Jesus to the demands of his persecutors, and he condemned him to be crucified.

TEACHING SUGGESTIONS

It may seem best to allow the reading in class to proceed through the account of the crucifixion to the end of the text

of Bowen's *Gospel*. In that way, the tragic story will be covered in one session, and treatment of the scenes of both lessons may be taken up the following Sunday.

Openings. (1) There are certain famous trial scenes which may be compared with this of Jesus. One of these is the trial of Socrates by the Athenian assembly. Do the pupils know that his "Apology" or defence, as given by Plato, is one of the great pieces of Greek literature which has come down to us? Socrates, too, was unjustly condemned on religious grounds. You may like also to call attention to the great trial scene in "The Merchant of Venice." There a threatened injustice is averted, and Shylock, who had plotted against the life of Antonio, finds himself outwitted. Have any of the pupils ever seen a case in court? Perhaps not, and yet they know enough about our procedure to realize that the judge must be impartial. Think of the mockery of a trial in which the judge in charge is interested and desires the death of the prisoner who is on trial before him. That is the situation in this lesson. The high priest and the chief priests had been plotting against the life of Jesus, and now they are sitting to condemn him.

✓ (2) The company of Jews who assembled in the early morning, outside the Prætorium, was led, through the efforts of the priests, to clamor for the death of Jesus. One sees here the mob, or gang, spirit. This may be used with boys to help them understand how the crowd, just because it was a crowd, called out "Crucify!" Did you ever do anything with a crowd of your companions of which you were ashamed when you thought it over by yourself? Most people do at some time in their lives. Just because so many people are crying out, or condemning something, or throwing stones, or teasing some one, the rest fall in and do the same thing. This is what people have called the "mob spirit." Do you see how these Jews fell into that fault? Here they were calling out "Crucify him!" when perhaps some of them had never even seen Jesus, or heard him speak, or if they had they knew him but slightly. They

did not themselves want Jesus killed; they only responded to the appeal of the few who led them on and so caused the death of an innocent man. It is hard to stand out against a group of people who are wanting something which one knows is not right, but it is the best thing to do. The verses from Lowell, which are given in the Note Book with this lesson, tell us how great a hero the one who stands alone may be.

Lesson Development. Bring out Jesus' dignity of bearing before the Sanhedrists and Pilate. He answered nothing because the charges against him were so obviously untrue. The witnesses contradicted themselves and could not agree. The direct question concerning his mission received an immediate answer. Munkacsy's picture of Jesus before Pilate gives a fine impression as to the bearing of Jesus before the Roman governor, and may well be used for illustration.

The story of Peter's denial may easily suggest the subject of loyalty. Boys and girls are intensely loyal to their own group. They understand loyalty to a person better than loyalty to a cause, and probably will be over-severe in their condemnation of Peter for not standing by his Master at any cost. Will they see that in spite of his fault he had more courage than did the other disciples? that though quick to answer with a lie, he repented almost as soon as he had done the wrong?

Observe that, as none of the immediate followers of Jesus went with him into the high priest's house, there must have been among the spectators some others who were interested in Jesus, from whom came the report of what went on in that upper room. Perhaps Joseph of Arimathæa was there, and others like him of whom we know nothing, as they do not come into our Gospel record.

Pilate gave his real verdict concerning Jesus when he declared "I find no cause of death in him"; but he feared a tumult among his subjects more than he feared to do wrong. He listened to the voice of the clamoring people,

and not to the voice of conscience. The Romans did so many cruel things to the Jews, and held the life of their subjects so cheap, that one condemnation more of an unknown Galilean peasant may have seemed a very slight thing to Pilate. Compare this with God's estimate of life, as Jesus declared it: "Not a sparrow falleth to the ground without your Father."

Lesson Close. There is no need to try to draw a religious lesson from the events here studied. Everything about the scene and situation is impressive. You need only to help the class to know the story and bring them into the right feeling about it. Whatever seems to you a suitable ending of that task for this Sunday may be chosen to close the study hour.

Lesson Assignment.

Certain of the incidents connected with the trial and crucifixion of Jesus, which are omitted from Bowen's arrangement of the Gospel because they are not historical, are of interest, since they have entered into art. You will want the pupils to know what they are, so that they may read the pictures aright. Among these are the account in Luke, of Pilate's sending Jesus to Herod (23: 1-12); also in Matthew, the story of Judas (27: 3-10); Pilate's wife's dream (27: 19); Pilate washing his hands before the people (27: 24-25). The account in the Fourth Gospel, especially its reference to Pilate's question "What is truth?" has points of interest, and in many respects reflects the ideas of the early Christian church. Assign these various incidents to different pupils to be looked up and reported in class the following Sunday. You may wish to ask the class to read at home the account of these last hours of Jesus' life in one or more of the Gospels. If possible secure the interest and help of the parents in this request. Perhaps they will read with the children one of these accounts.

Note Book Work.

The page of the Note Book which accompanies this les-

son, 55, contains two verses of Lowell's poem "The Present Crisis," intended to be a reading lesson. The picture by Ciseri is to be inserted.

PICTURES WHICH MAY BE USED.

| | |
|--|-------------------------------------|
| Hole: Jesus before Caiaphas. | 257. |
| Hole: Jesus before Pilate. | 259. |
| Hole: Pilate's Private Examination of Jesus. | 260. |
| Tissot: Protestations of Peter. | 102. |
| Tissot: False Witness before Caiaphas. | 106. |
| Tissot: First Denial of Peter. | 107. |
| Tissot: Led from Caiaphas to Pilate. | 110. |
| Tissot: Let Him be Crucified. | 112. |
| Munkacsy: Christ before Pilate. | Wilde, 141; Perry, 831. |
| Benjamin West: Peter's Denial. | Wilde, 140. |
| Antonio Ciseri: Ecce Homo. | |
| | Wilde, 143; Brown, 90; Perry, 1102. |

STRIKING LITERARY EXPRESSIONS.

[Instead of selecting any special passage, call attention to the remarkable simplicity and restraint of the narrative. Nothing is over-done or over-emphasized. In that fact lies its power. Perhaps the members of the class will notice and mention some especially striking phrase or sentence.]

LESSON 26

JESUS LIFTED UP

Bowen, **The Gospel of Jesus**, 151-154.

151. The Crown of Thorns. Mk. 15:16-21.

152. The Crucifixion. Mk. 15:22-32.

153. The Death of Jesus. Mk. 15:33-37, 39-41.

154. The Burial of Jesus. Mk. 15:42-47.

We may well read the death of Jesus in the light of a passage from the Fourth Gospel, which represents him as saying, "I, if I be lifted up, will draw all men unto me." Tragic though it was in relation to his physical life, his death secured the triumph of his teaching and his cause. It was the beginning of a world-wide extension of his message. Jesus is not merely a suffering martyr in an obscure country of the East; he has become the world's ideal.

INFORMATION FOR THE TEACHER

Soldiers of the governor. (151) Pilate delivered Jesus over to his soldiers. We do not know whether they were Italians or Syrians. The probability is that they were Roman soldiers, for they seemed to share a popular dislike of the Jews. The scourging which they inflicted upon Jesus probably took place outside the building in the presence of the mob. This treatment of those about to be crucified was customary, and the scourging was so severe that it sometimes caused death. Perhaps the severity of the soldiers was in the end merciful, as it tended to shorten the time of the agony upon the cross.

The Prætorium. The writer means by this title the governor's residence in the city. It may have been the

palace of Herod, or the Castle of Antonia, (see temple plan), where the soldiers were quartered.

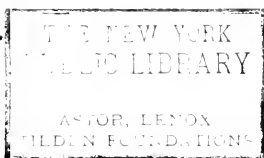
The Mockery. The charge on which Jesus was condemned, that he claimed to be a king of the Jews, offered a chance for what doubtless was to the soldiers an amusing bit of play. They would offer mock homage to this pretender. The scarlet robe, which was thrown over Jesus, was the short cloak, or chlamys, worn by soldiers, officers, and rulers. It may have been an old or even discarded garment in which some trace of color remained. The crown was twisted from a thorn branch, very likely secured from the brushwood kept in the court for the customary fire. Then the whole group began to acclaim Jesus as king, crying, "Hail, King of the Jews!" and bending the knee to him in a mockery of obeisance. Not content with their rude play, they added brutality to mockery, and this to the man already exhausted from the strain of the night trial and the cruel scourging!

Compelled one passing by, Simon of Cyrene (Sy-re'ne). It was customary to require the victim to bear to the place of execution a portion of the cross on which he was to be sacrificed. It was only the cross-piece, as the upright was already standing in the ground. Jesus was found to be too weak for even this load. The soldiers had power to press into service any one whom they would, and they chose a passerby, an African Jew, named Simon. Cyrene was a city in northern Africa, where there was a large Jewish colony. This member of it had doubtless come to Jerusalem for the Passover, and was at this early morning hour just entering the city.

Golgotha (Gol'-go-tha.) (152) The Aramaic word is *Gulgoltha*, meaning skull. The name may have indicated the shape of the knoll on which the crucifixion took place, or it may have suggested that there were a number of tombs in the vicinity. Where the place of crucifixion was cannot now be determined. The Jewish law required that executions should take place outside the walls of the city (Lev. 24: 14). Kent says that a hill north of the temple area, just outside



GOLGOTHA — *Gérôme*



the present Damascus gate and within sight of the great highway that leads northward, best satisfies the Biblical description of the place. If this suggestion be the right one, the especial hill where the crucifixion occurred may no longer be seen. Workmen have long since quarried away the rock on which the cross probably stood.

The third hour. The Jews reckoned their day from sunrise to sunset. In their counting, therefore, the third hour was nine A. M. The Roman day began at midnight. When the Fourth Gospel names the sixth hour as the time when sentence was finally passed, it would mean in the Roman day 6 A.M.; or the writer may have been using Jewish reckoning, meaning noon. Mark is of course right. The time was nine o'clock in the morning.

They crucified him. The form of the cross used by the Romans for this cruel method of death is not known. No indication is given in the Gospels except the statement that the superscription was placed over the head of Jesus, which seems to suggest that the upright extended a little distance above the head. The body rested on a piece of wood attached to the upright as a saddle, the extended arms were fastened to the cross-piece, and the feet to the upright. The Romans took pains to have the place of crucifixion a public one, so that all might see how they punished offences which they judged to be worthy of death. The passersby could then speak to those who were fastened to the crosses, as they did to Jesus. They could extend the sponge of wine in relief of the cruel thirst, for the body was low, within easy reach of the ground. The inscription placed over Jesus is given in our *Gospel* in the simpler form as recorded in Mark, "The King of the Jews." There is nothing improbable in the idea that the name of Jesus was also included, as that was the usual custom. Bowen's *Gospel* has, however, rightly followed the record of the earliest account which we possess.

The two robbers. That the innocent Jesus should have been placed in his death between two criminals seemed to his followers an outrage, but none was intended by the authori-

ties. It shows merely that there were others on whom the sentence was to be carried out, and the three executions took place at one time. The soldiers were required to watch the bodies until death occurred. They were allowed the personal belongings of those who were crucified, and our record represents them as dividing the garments of Jesus, casting lots for them.

Darkness over the land. (153) No supernatural event is indicated in this statement. There could not have been an eclipse of the sun, because the Passover occurred at the time of the full moon. If the clouds gathered during the early hours of the afternoon, the writer of the account would find the conditions in nature fitted to the great tragedy and would mention the fact.

Eloi, Eloi. The oldest record of the life of Jesus gives this sentence as the only one spoken by him on the cross. It is the first line of Psalm 22. That some of the Jews who were passing by thought he was calling upon Elijah may indicate that Jesus spoke the sentence not in the Aramaic of his common speech, but in the original Hebrew of his Scriptures, in which, no doubt, he had been well trained. The form of these words in the Hebrew, *Eli, Eli*, would sound more like the name of the prophet. In any event one must conclude that the Jewish on-lookers were not very familiar with this passage of their Scriptures.

Uttered a loud cry. It is a pathetic picture which our account gives us of the wordless cry with which the spirit of Jesus passed out of this life. That his death occurred in so short a time, only six hours after he was nailed to the cross, is probably due in a great part to the severity of the scourging which preceded the crucifixion.

The words "gave up the ghost" retain an old form of expression for the passing of the spirit in death. A similar phrase used elsewhere in the New Testament "The Holy Ghost" is also an old form for Holy Spirit.

Bowen gives as the best authenticated date for the death of Jesus, Friday, April 7, A. D. 30.

The Centurion. This captain of the band of soldiers

whose duty required them to be present until the death of the victims had occurred, was greatly impressed with the bearing and speech of Jesus, as is shown by his comment when the Master's life went out: "Surely this was a son of God." Probably from his pagan point of view what he said was, "Surely this is a son of the gods."

Women beholding from afar. The record gives us a touching tribute to the fidelity of some of the women who came to Jerusalem in the group of the followers of Jesus. It was cruel torture to watch his suffering, and hear the gibes of those who passed by and of the two robbers who were crucified with him, yet they would not wholly desert their leader, and were watching "from afar" during the sad hours when the body of Jesus hung on the cross.

The Preparation. (154) Originally this term indicated the few hours just before the Sabbath day, which began at sunset, in which such preparations might be made as would avoid ceremonial uncleanness, or extra work, on the Sabbath day. In time the term came to be applied to the entire day preceding the Sabbath, and the writer here so explains it for the benefit of his Gentile readers.

Joseph of Arimathea. This stranger was an "honorable councillor," that is, a permanent member of the Sanhedrin, and may have voted against Jesus at the session which examined him in order to make accusation to Pilate. Why he was interested in Jesus' burial is clearly stated in Bowen's "Notes" (p. 208). The legends which represent him as being later a disciple of Jesus are attractive, but without historical basis. However, the slight indications which the Gospels give, that he had some interest in Jesus, and the direct statement of the Fourth Gospel that he was secretly a disciple of Jesus may have some weight. The old Jewish law (Deut. 21:22-23) that a criminal who was hanged should be buried the same day lest the land be defiled, must have been frequently disregarded under the Roman rule when the dead were allowed to remain on the cross for weeks and even months. That the death of Jesus, occurring as it did so many hours earlier than could reasonably be

expected, was known to Joseph in ample time to make his request to Pilate to bury the body, may indicate some especial interest on his part in what was happening to Jesus. There is no reason for accepting the statement of the Fourth Gospel—which is idealized throughout—that he “laid the body in his own tomb,” since any available tomb which was empty would be at his service. One such tomb recently discovered, the so-called “Gordon’s Tomb,” is a fine example of the “tomb hewn in the rock”—vault, we should call it—of that period. The hours of the “Preparation” permitted the purchase of the linen cloth in which the body was wrapped before being placed in the tomb.

TEACHING SUGGESTIONS

The teaching of this lesson may well begin with the recitation by the pupils of the incidents assigned last week for home work.

Openings. (1) Gérôme’s picture, “Golgotha,” brings the lesson scene before the class in a way which is suggestive without being too repellent. It is full of motion. The wind sways the trees and drives the clouds across the sky. A procession is moving along the highway, and two men at the rear are jeering at Jesus. The sufferers are hidden; only the shadows of the crosses on the hot sands reveal the crucifixion scene. Jerusalem, the city that killeth the prophets, is dimly seen in the distance. The study of this picture with the class will enable you to review the account read last Sunday, to consider the parts of it which may need explanation, and to compare the four Gospels to see what each records concerning the death of Jesus.

(2) Compare with this account the record of other great souls who have suffered and died for the faith that was in them as Jesus did;

“Who to his cross and passion bring
Their fellowship of suffering.”

Socrates is one of the most noble examples. A lesson about his life, “Socrates, the Unafraid,” comes two years

earlier in this course. (*Heroic Lives*, for pupils of 11.) You may be able to get an account of his death from the pupils themselves. The third verse of the poem by W. H. Carruth, "Each in His Own Tongue," links the two names together and tells us in worthy verse that all sacrifice for the sake of others, from the mother bird starved for her brood to Jesus himself, is part of the life of God revealed in the world. Another instance is the death of Joan of Arc "a victim to the ingratitude of her friends and the brutality of her foes." This story also comes in an earlier year in the course. (*Children of the Father*, for pupils 8 years old.) Other historical examples, such as Sir Thomas More, the Roman philosopher Epictetus, and Professor Francisco Ferrer, who was executed in Spain, October 13, 1909, may be used. Move promptly from the illustrative comparison chosen to the account which makes the lesson, for it is that which is the subject to be taught in this hour.

Lesson Development. The sadness of this scene is a necessary part of it. It need not be over-emphasized, neither should it be avoided. Tragedy, to boys and girls of the age of these pupils, is invested with all the wonder and mystery which surrounds that adult life toward which they are looking. The splendor and heroism of the death of Jesus will impress them more than will the thought of pain and loss. Remember the appeal which lies in such words as "Dead on the field of battle!" and put that same appeal to loyalty, to devotion, to self-surrender, into this heroic death on the world battle-field for the triumph of spiritual things. The greatest impulse to noble thought and life has come from this spiritual heroism, this sublime sacrifice. If rightly presented the pupils will receive it, not with depression and sadness, but with a lift of the heart, a spiritual exaltation.

Do not obscure the human quality in the experience of Jesus on the cross, for there the glory lies. The one sentence which the earliest record gives as falling from his

lips while on the cross shows not alone his physical but his spiritual agony. Even so great a soul could feel as if God had deserted him. He, too, could doubt, as we do at times. Is not our assurance that he was not forsaken of God a basis for confidence that our own similar doubts are a mistake? That one touch brings him near to every heart in every age.

This glimpse of his human weakness intensifies the wonderful heroism of Jesus. It shows that he bore his own trouble and pain as we may bear ours, in the strength drawn from the Divine Life which ever sustains the human life that relies upon it in trust and confidence.

William Dean Howells has made wonderful use of this incident to show how seeming success may be actual failure, in the little poem here quoted:—

CALVARY

“If he could doubt on his triumphant cross,
How much more I, in the defeat and loss
Of seeing all my selfish dreams fulfilled;
Of having lived the very life I willed;
Of being all that I desired to be:
My God! My God! why hast thou forsaken me?”

The symbolism of the cross,

“The Cross, bold type of shame to homage turned,
Of an unfinished life that sways the world,” *

is important. Since Jesus hallowed it by dying upon it, it has become a sign in religion which is honored all over the world. It stands for the love that is willing to give itself for others. Help the children to see why a famous English Unitarian, Sir John Bowring, who did not think of the death of Jesus as an atonement for the sins of the world, could write:—

“In the cross of Christ I glory,
Towering o’er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.”

* From “The Cathedral,” by James Russell Lowell.

At some part of the teaching period, the accounts in the Four Gospels should be compared, and the so-called "Seven Words from the Cross" learned. Which are given in Mark and in Matthew? Which in Luke? In John? The Note Book page should be made up from memory after this instruction.

A real truth is hidden in one of the taunts hurled at Jesus by the scribes and elders: "He saved others, himself he cannot save." Any one who gives himself for the less fortunate ones of earth has left no strength nor any desire to gain anything for himself. His service is part of love's lavish giving, and the charge that he cannot save himself, meant to be a reproach, is in reality a tribute of honor.

While no spirit of controversy should be roused, the difference between the view of the death of Jesus here taken, and that which sees in it an atonement for the sins of the world should be made clear. Lead up to it through the old Jewish service of atonement for sin. In that section of the temple to which priests and Levites alone were admitted, stood a great altar on which parts of the slain animals were burned as offerings to God. The law told what the sacrifice for sin should be. The people gave of their flocks, or paid money for the purchase of the animals for this sacrifice. The early Christians, trained in the Jewish ideas of sacrifice, and wanting an explanation for the death of Jesus, thought that it took the place, once for all, of their yearly offerings of the blood of animals as a sacrifice for sin. All the songs about "the blood of Jesus," all the words of the New Testament which speak of such atonement, are based on the ancient Jewish idea that blood must be shed in order to satisfy the justice of God and make him willing to forgive sin. Our faith sees the loving heart of God as willing to forgive every sinner who repents, as Jesus taught us in his parable about the loving father. Here are some of the things we will remember:—

1. That the death of Jesus means much to every one because it reveals his heart of love and his fidelity to truth

and righteousness. By this sacrifice of himself he helped reveal God to the world; for God is love.

2. Jesus is only one of the "saviors" of the world, but for us the greatest, since he inspired that faith and love in human hearts which has given us the long line of heroes and martyrs, of thinkers and workers in our Christian history.

3. The death of Jesus sealed his message and example. It is his life and his teaching which are our guide, which will help us to live in a manner acceptable to God.

4. Jesus loved and forgave the sinners he knew; he prayed on the cross that God would forgive those who reviled and crucified him. Such love helps us to know what God's love is, and to be sure that every one who turns away from his wrong-doing and wants to be pure in heart will receive God's forgiveness and help.

5. We may best follow Jesus by keeping the spirit of love and good will in our hearts, by doing good to all, by being faithful to whatever is true and right, even unto death.

Lesson Close. Read together the Whittier hymn, "Wherever through the ages rise," or the verse from the poem by Carruth. Close with the prayer of consecration on p. 1 of the Note Book.

Lesson Assignment.

The pupils are to look up the incidents recorded in the other Gospels which are not made a part of this lesson.

(1) Tell the story of Jesus bearing his cross, and what he said to the women. (Lk. 23:27-28.)

(2) Tell what he said to his mother and the Beloved Disciple as they stood near the cross. (John 19:25-27.)

(3) Give the account of the conversation between the two robbers. (Lk. 23:39-43.)

(4) Tell the story of what was done with the coat or tunic. (John 19:23-24.)

(5) Relate what is said to have happened as Jesus died. (Mt. 27:51-53.)

Note Book Work.

The pupils are to learn that while some of the recorded sayings of Jesus on the cross are not "historical," they interpret the spirit of Jesus as it was revealed to some of his followers, and so have value to us.

The seven sayings recorded in the four Gospels are to be entered on the Note Book page. These are traditionally called "The Seven Words from the Cross." The list follows for convenient reference in teaching. The pupils should not have access to it in doing their own work, but should look up the passages in the Bible.

From Matthew and Mark:

My God! My God! why hast thou forsaken me? (Mt. 27: 46; Mk. 15: 34.)

From Luke:

Father, forgive them; for they know not what they do. (Lk. 23: 34.)

Today shalt thou be with me in Paradise. (Lk. 23: 43.)

Father, into thy hands I commend my spirit. (Lk. 23: 46.)

From John:

Woman, behold thy son! (John 19: 26-27.)

I thirst. (John 19: 28.)

It is finished. (John 19: 30.)

PICTURES WHICH MAY BE USED.

Hole: Jesus, Sinking under the Weight of the Cross, Addresses the Women. 263.

Hole: Death of Jesus and Return of Multitude. 264.

Hole: Joseph of Arimathea Laying the Body in the Tomb. 265.

Rubens: Descent from the Cross. Wilde, 151; Perry, 636.

Ciseri: Christ Borne to the Tomb. Wilde, 156.

Bartolommeo: The Entombment. Wilde, 265.

Dobson: John and the Mother of Jesus. Wilde, 157.

Dyce: John and the Mother of Jesus. Wilde, 158.

Sidelights and Illustrations.

It was popularly believed that the death of great persons was marked by marvelous portents. Virgil, in his "Georgics" (1:466) states that "at the death of Cæsar

there was an eclipse from the fourth to the ninth hour.”
(Kent.)

“For the human race the death of Jesus was the transfiguration of all that he was and taught. This fact is expressed by the profound words, recorded in the Fourth Gospel: ‘I, if I be lifted up, will draw all men unto me.’ It was the challenge to his race, to his generation, to the whole world to halt and to heed. History presents many illustrations of this principle. The tragic death of Lincoln, at the height of his power and usefulness, transfigured and ennobled the simplicity and beauty of his character and the greatness of his service for humanity.” (Kent.)

Added Teaching Material.

Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms hath opened wide,
Or man for man has calmly died,
We see the same white wings outspread,
That hovered o’er the Master’s head;
And in all lands beneath the sun
The heart affirmeth, “Love is one.”

Up from undated time they come,
The martyr-souls of heathendom,
And to his cross and passion bring
Their fellowship of suffering.
And the one marvel of their death
To the one order witnesseth,—
Each, in his measure, but a part
Of thine unmeasured loving heart.

(John Greenleaf Whittier.)

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight hard pathway plod,—
Some call it consecration,
And others call it God.

(Carruth.)

LESSON 27

RESURRECTION STORIES

Bowen, **The Gospel of Jesus**, Section 155. Appendix, pp. 127-133.

155. How Jesus' Church Began. Mt. 28:16a;
I Cor. 15:5-8; Acts 4:2.

Appendix, Mark's Resurrection Story. Mk. 16:
1-8.

Matthew's Resurrection Story. Mt. 27:62 to
28:8; 28:11-20.

Luke's Resurrection Story. Lk. 23:55 to 24:11;
24:13-39, 41-53.

[The teacher will find it best to prepare this lesson and the next at the same time and fit the lesson plan for the two Sundays to the material to be covered. As in the birth stories, we are here dealing with legendary material; but the growth of the legends points to a vital truth of Christianity, and indicates an attempted explanation of one of its great faiths. If this course is followed as indicated, these lessons will fall at or near the Easter festival and will help the pupils to understand the disciples' ideas of resurrection and to formulate their own.]

The story of Jesus does not end with the record of his death. Something else happened which put new life and new hope into his heart-broken and discouraged followers. What that was the last section of our *Gospel*, selected mainly from the words of Paul, tries to tell us. We will read also in connection with that passage the resurrection stories as the three Gospels record them,—stories which contradict each other at many points, which present angels and apparitions of dead bodies, so that we know that they cannot be history. Can we see in them a genuine attempt to explain

the wonderful thing that had happened? To understand what that wonderful thing was, and to find the chief cause for it, is our task in this lesson.

INFORMATION FOR THE TEACHER

Resurrection Stories as Lesson Material. These legends are valuable as lesson material for several reasons:

(1) The pupils should know the stories if they are to understand them. (2) The accounts furnish much of the symbolism of Easter, just as the stories of Jesus' birth provide the Christmas symbols. (3) They are imaginative attempts to explain a great fact which was vital in early Christianity, and is still one of its central elements of faith. To consider the explanation, inadequate though it be, brings the faith into prominence. (4) Genuine reasons for belief in the spiritual resurrection of Jesus and the life immortal will be by contrast more clearly understood. (5) These stories throw light on the mind and heart of the early Christians. They show what was believed with absolute conviction, and at the same time how that faith was set forth with the limitations imposed by the popular ideas of that time.

The First Record of Belief in the Resurrection of Jesus. (155) The section with which Bowen's *Gospel of Jesus* closes contains in its second and third sentences the earliest statement of the belief in resurrection to be found in our New Testament. It is taken from Paul's first letter to the Corinthians (15:5-8) where he is setting forth what he preaches about the resurrection of Jesus. Notice that his evidence for the resurrection is based wholly on *the appearances of Jesus to his followers after his death*. Into the list of these appearances, he puts his own experience at his conversion, to which he afterward referred as "the heavenly vision." (Acts 26:19.) Probably he would have described the other appearances of Jesus in the same way. Since the date assigned to I Corinthians is approximately 57 A. D., it is evident that our very first record of the belief of the early church on this matter of the resur-

rection was written at least twenty-seven years after the death of Jesus.

Notice, too, that in Paul's statements there is no mention of the empty grave, no account of an angel or angels giving a message from Jesus to his followers, no thought of his dead body as brought to life again.

The closing verse of the section, taken from Acts 4:2, states that the disciples went forth everywhere proclaiming in Jesus the resurrection from the dead. This "resurrection from the dead" which the disciples and Paul preached as the core of their faith, was, so far as it concerned Jesus, the transference of his spirit from the nether world, where they believed the dead abide, to heavenly life with God. What this meant to them is indicated later. (See pp. 248-249.) Our New Testament evidence, then, shows that the idea of a spiritual (not a material) resurrection was the one accepted and preached during at least twenty-five years after Jesus died. (See Bowen's "Notes," pp. 208-210.)

Date of the Resurrection Stories. All the resurrection narratives in the Gospels are much later than the letters of Paul to the Corinthians. Mark is probably fifteen years later, Matthew and Luke from twenty to forty, and the Acts more nearly fifty; while the Fourth Gospel, latest of all, dates from the early part of the second century or later. These facts alone would indicate that Paul rather than the Gospel writers presents the idea of resurrection held in the early Christian church.

Reasons Why the Resurrection Stories Cannot Be Considered Historical. (1) Jesus himself said nothing about the resurrection of his body from the grave. Such statements as "after three days rise again" (Mk. 8:31; 9:31), "the third day be raised up" (Mt. 16:21; Lk. 9:22), indicate a transfer of the spirit from the under-world to the heaven of God's presence, which was just what the early church believed had happened. No saying of Jesus regarding his future warrants the expectation that his body would come forth from the tomb. (2) Paul says nothing of an empty tomb, nor does he suggest that the body of Jesus was

raised up; instead, his famous chapter on the resurrection (I Cor. 15) clearly implies (in verses 44 and 50) that it did not rise. (3) The accounts in the four Gospels are so different from each other that they cannot be reconciled. In many respects they contradict each other. The stories in Matthew and Mark agree in five points and differ in seventeen. Luke and Mark agree in six points and differ in ten. Matthew and Luke agree in four points and differ in fourteen. The three synoptic Gospels agree in these three statements only: that at least two women went to the sepulcher, that they found the stone rolled back, and that they received an angelic announcement that Jesus was risen. (This summary of agreements is taken from Gilbert's *Jesus*.) The differences in these accounts are so great that they could not all be true; and there is no evidence that any one of them has more historical value than any other. (4) The one point on which the four Gospels are in perfect agreement, which might for this reason seem to be historical, is that the tomb was found open on the morning of the third day after the death of Jesus. This statement, if true, must have been carried in memory as a tradition during all the years before there was any written account of the events. But the divergence in the stories themselves tells against even this one point, which otherwise might seem to be well attested. "It is difficult to believe," says Gilbert, "that there was from the beginning a sure tradition that the tomb was found open on the third day after the crucifixion, and yet no sure tradition as to who found it open, or why any one had come thither. But such is the fact. John says that one woman came, Matthew two, Mark three, and Luke not less than five, possibly more. And as to the *why*. In Mark and Luke, the women come to anoint the body, in Matthew to see the tomb, while in John the same Mary who in Matthew comes to see the tomb and in Mark to anoint the body, speaks of wishing to find the body that she may take it away. Now it does not seem credible that there can have been an original tradition regarding an open tomb which yet preserved nothing definite as to who came, or why they came."

(5) All the accounts bring in the word of an angel or angels, to testify that Jesus was risen. We are not, then, dealing with ordinary evidence, human witnesses and natural facts. As in the birth stories, the presence of angels suggests at once poetic embellishments, or devices having a spiritual import, not prosaic accounts of facts. (6) The statement in the stories that the tomb was empty as well as open rests in Mark on angelic evidence; in Luke, written much later, on the observation of Peter; in the Fourth Gospel (written nearly a century after the supposed events) not on angelic evidence at all, but on the witness of Peter and another disciple. This change in the account as time passed seems to show a growing feeling of the importance of a material resurrection to attest the appearances of Jesus on which the belief in the resurrection rested. These "appearances," too, grow more material as time goes by. In the first record, Paul implies that they are visions; in Luke, Jesus is said to appear in a material body which may be handled, shows his hands and feet and eats food before the disciples. In the latest account, in John, Jesus shows his followers his pierced hands and side.

A further account of the reasons why scholars cannot accept the resurrection stories as historical will be found in Bowen's "Notes," pp. 215-217; in Gilbert's *Jesus*, part 3, Chapter II, where the subject is fully treated, and in Kent's *Life and Teachings of Jesus*, pp. 303-310.

Why These Stories Came to Be Told. They grew out of a deep reality of experience which transformed the disciples of Jesus. They fitted the thought of the time, which found it easy to accept the idea of a physical resurrection. The desire to make the accounts of the appearances of Jesus impressive led to the touches which are graphic and suggest the presence of a material body. The need of attesting certain beliefs of the time and of combating heresies led to a strong emphasis on the physical resurrection of Jesus, as is shown in the narratives in Luke and John. The stories are the efforts made by sincere people in a credulous age, when miracles were readily accepted, to explain their faith in im-

mortality and their confidence in the spiritual Kingdom for which they labored.

Conclusion. What happened at the tomb of Jesus on the Sunday morning after his death, if anything, we do not know. There is no account written which can tell us, for all of those given in our Gospels are legends which grew up out of the people's beliefs, not from their knowledge. But this fact does not rob Christianity of anything vital to its faith; instead, it relieves it of a burden which tends to obscure its message. The resurrection of Jesus preached by the disciples and first Christians was not material, but spiritual. It related not to the body, but to the personality and life of Jesus.

The disciples believed that the spirit of Jesus continued to live after he had been put to death. In their belief we may still share, although compelled to reject the accounts which were later set forth in the Gospels as offering the grounds for that belief.

TEACHING SUGGESTIONS

Openings. (1) Follow the reading of the resurrection stories from the three gospels with questions as to the differences in the three accounts and the points they have in common. Use the sheet of the Note Book and allow the class to work together in securing the results and recording them. This will give a sense of fellowship in work which is as much an end to be sought as is the power to do independent work.

When each has finished the page, direct the thought to the real meaning of these differences. When something happened and was remembered even though many years passed before it was recorded, the main facts are alike in the various accounts: it is in details that they differ. We call such a memory a *tradition*. In these stories there is so little in common that we are sure there was no tradition from which they all came. They are really attempts to explain something that had happened. To make sure that the pupils understand what it was that had happened and

its influence on the Christian church, is the main point of the lesson development which should follow.

(2) Before the reading of the resurrection stories in class the teacher may relate the following: There was once, it is said, an architect who erected a dome over the part of a cathedral where the nave and transepts met. It had been the custom to place strong pillars at the four corners to bear the weight of the dome. This architect thought out a new method. He strengthened the walls, and used flying buttresses on the outside to make them more secure. When the work was finished, those in authority came to look at it, and were fearful. "It will never stand!" they cried; "something must be done at once." So they called the architect and ordered him to put columns under the dome in the usual manner. He told them it was needless: that the dome was amply supported already,—but they would not listen. So the columns were put in and the dome modified to present the usual appearance, and those in authority were satisfied.

Centuries afterward some repairs were needed; a scaffolding was erected, and workmen climbed up to the dome. Then it was found that the architect had only seemed to obey the orders given him. The columns failed by an inch to reach up to the dome, and so had never supported it. All through the years the walls and buttresses had been sufficient for the purpose, as the architect had claimed they would be. The people's confidence that the dome would be upheld was justified, but the reason on which they based their confidence—the strength of the columns—was not the right one.

Can you see, I wonder, how this is like the stories some of the early Christian writers told to justify their faith that the spirit of Jesus lived after he had been put to death? They seemed to think that in order to prove that Jesus was alive they had to prove that his body had been made alive again after he had died on the cross. Their faith that Jesus still lived in spirit was faith in immortality, and the Christian church has shared it through all the centuries;

but the reasons these stories give fall short in the attempt to sustain that great fundamental religious faith. Many, many people believe that the spirit lives after the body perishes, who cannot accept as true these accounts of a bodily resurrection of Jesus.

Now let us read the stories carefully, and see how different the later ones are from the earlier,—how much more they try to tell.

Lesson Development. The first task for this hour, which should mainly be spent in reading the lesson material, is to help the pupils to see the transformation which occurred in the disciples, from doubt to assurance, from despair to confidence, from sadness to joy. The cause of this change in them will in this lesson be merely stated:—that they had visions of Jesus which convinced them that he was alive with God in the spirit world; that he could still help them and others to be ready for the Kingdom, which was soon to be established, and that he was in truth the Messiah sent from God to the people of Israel. This is very briefly told in Sec. 155, taken from Paul's words. The lesson next Sunday will help us to understand this change more fully.

The second aim of the teaching period should be to make sure that the pupils know the legends of the material resurrection, and see the contrast between Paul's brief statement of visions and these detailed accounts of an open and empty grave; these appearances of the pierced and wounded body of Jesus, whose reality is assured to them by their being allowed to touch it and by seeing him partake of food. The growth of the legend in material details is strikingly shown in the presentation in Bowen's *Gospel*, first of Mark's short and broken account, then Matthew's, and finally Luke's. It might be well to end the reading of Mark's story in the way suggested in the "Notes," replacing the words "for they were afraid" with the phrase "for they feared—." The end of the sentence, telling what the women feared, and the original ending of Mark's story, were lost before the writers of the first and third gospel had ever seen what he had written.

Let the pupils talk about these stories, and make their own comments as they read. Often what they say is illuminating. If allowed to talk freely, and encouraged to try to feel in sympathy with the writers of these stories who had a great faith and deep religious convictions to maintain, they will be quick to appreciate the *inner experience* which is symbolized in earthquakes and angels and divine messages, in visions of the supreme personality which had left its impress on human lives. Will they not see for themselves how strange it would be that two of the followers of Jesus on the way to Emmaus should not recognize him if he appeared to them in his usual bodily form? Another miracle has to be devised to account for it, that "their eyes were holden." But the meaning of the story, that after his death and their heavenly visions the disciples understood better what Jesus had tried to teach them out of the Scriptures about Messiah and his fate, is plain enough. Must they not often have said to each other in the days after Jesus had left them, "Were not our hearts dull within us while he spake to us in the way, while he opened to us the Scriptures?" If the lesson is well directed, the impression left on the pupils' minds by the study of these narratives should be that the followers of Jesus in the first half century of the Christian church had a vital faith, a genuine religious experience, but a mistaken method of trying to explain that experience and that faith.*

Lesson Close. The teacher and class may stand and join hands in a "circle of life," repeating together the ancient prayer: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Or the Easter prayer from the Note Book may be used, in preparation for that service.

* If at least two Sundays intervene between this lesson and the celebration of Easter, it would be well for the teacher to extend this subject by taking up the still later resurrection story in the Fourth Gospel, comparing it with the three accounts here considered. This would allow more time also for the Note Book work, and bring the lesson which considers the meaning of Easter on the Sunday preceding that festival of the church.

Lesson Assignment.

It may be found necessary, if time presses, to try to have the Note Book work done out of class. That would furnish work for the interval between the lessons. Or, the resurrection stories from the Fourth Gospel may be assigned to different members, to be read at home and related at the opening of the next lesson.

Note Book Work.

The spaces on pp. 57-58 may be filled by comparing the three accounts as given in the Appendix to Bowen's *Gospel*. The pupils may make the comparison as they work, and should state their own answers in their own way. They will discover that Mark says that Mary Magdelene and Mary the mother of James and Salome (does this mean two women or three?) went to the tomb; Matthew names two Marys, so does Luke, and adds Joanna and other women. Mark states the time as very early on the first day of the week at the rising of the sun (Sunday morning); Matthew gives it as late on the Sabbath day (i.e. Saturday afternoon) as it began to draw on toward the first day of the week (which began Saturday at 6 P. M.); Luke, as the first day at early dawn. All the stories tell that at least two women went, that they found the tomb open, and that an angelic visitor announced that Jesus was not there, that he had risen. Mark represents the angel as a young man in the tomb; Matthew, as a glowing figure in white sitting outside on the stone; and Luke says there were two men in dazzling apparel. Matthew alone tells the story of the guard and the report that the disciples had stolen the body, while Luke alone gives the journey to Emmaus and the ascension.

Allow entire freedom in these replies. The answers will show you what skill your pupils have in getting at the statements made in the various accounts, and their power of attention in reading.

PICTURES WHICH MAY BE USED.

(These illustrate various parts of the legendary stories of the resurrection.)

| | |
|--|-------------|
| Hole: The Visit of the Women on the First Day of the Week. | 266. |
| Hole: Peter and John at the Sepulcher. | 267. |
| Hole: Jesus Reveals Himself to Mary Magdalene. | 268. |
| Hole: The Walk to Emmaus. | 269. |
| Hole: Jesus Appearing to Simon Peter. | 270. |
| Hole: The Doubting of Thomas. | 271. |
| Hole: Jesus Meets Simon Peter and the Other Apostles in Galilee. | 272. |
| Tissot: Running to the Sepulcher. | 117. |
| Tissot: Eating with the Disciples. | 119. |
| Hofmann: Easter Morning. | Wilde, 160. |
| Plockhorst: Risen Lord and Mary Magdalene. | Wilde, 161. |
| Plockhorst: Holy Women at the Tomb. | Wilde, 342. |
| Burne-Jones: Mary Magdalene at the Sepulcher. | Wilde, 344. |
| Bouguereau: Holy Women at the Tomb. | Wilde, 400. |
| Burnand: Peter and John Hastening to the Sepulcher. | Wilde, 538. |
| Plockhorst: Walk to Emmaus. | Wilde, 164. |
| Fürst: Walk to Emmaus. | Wilde, 165. |
| Hofmann: Walk to Emmaus. | Wilde, 166. |
| Müller: Supper at Emmaus. | Wilde, 167. |
| Diethe: Supper at Emmaus. | Wilde, 168. |
| Rembrandt: Supper at Emmaus. | Wilde, 169. |

STRIKING LITERARY EXPRESSIONS.

It was exceeding great.

The watchers did tremble and became as dead men.

They departed quickly with fear and great joy.

LESSON 28

THE REAL RESURRECTION AND THE ABIDING CHRIST

INFORMATION FOR THE TEACHER

A few points remain to be considered as a basis for the right interpretation of the resurrection of Jesus and the thought of the immortal life which we celebrate at Easter.

Effect of the Death of Jesus. After Jesus had been put to death on the cross his opponents believed that this was the end of his teaching and his leadership. The disciples, too, one is sure, felt much the same way. Who now should redeem Israel? Had Jesus been mistaken in thinking he was Messiah, and that the Kingdom of God was soon to come? They had given themselves to a new cause. They had even risked their lives for it, and now it seemed to be at an end. They were heart-broken at the loss of their friend and Master, and even feared for their own lives. What was left for them to do but to turn to their home in Galilee and take up once more their work as fishermen? This, it is quite certain, is just what they did.

The Transformation in the Disciples. Then quite unexpectedly something remarkable happened to Peter. He had a vision of Jesus just as if he were alive again. Did it come when he was out fishing, alone, at night? Did he perhaps seem to see Jesus walking on the sea? Did he fall on his knees and cry out "Depart from me, for I am a sinful man, O Lord"?

We do not know, for too little is told us in the record. We have Paul's sentences about the appearances of Jesus to various disciples and to himself; we have the reference to his own experience which calls it a "heavenly vision";

and we have a sentence in the later legends which reports the apostles as saying "The Lord is risen indeed, and hath appeared to Simon." (Lk. 24: 34.) It is significant that the Greek word here translated "appeared" is used almost exclusively both in Luke and Acts to indicate a spiritual appearance or vision.* Because of this fact it is reasonable to conclude that Peter's experience, like that of Paul, was a vision. Paul tells us that the same thing happened to James, to the whole group of the apostles, and then to more than five hundred of the followers of Jesus at once. The "Notes" suggest two explanations of these "visions," both scientific. (Bowen's *Gospel*, "Notes" p. 209.) They were real experiences which had a transforming effect on the disciples. They changed the thought of these men concerning what had happened to Jesus and so to the Kingdom of God of which he had spoken. The "visions" put courage into their hearts and gave them a way of explaining what had happened, gave them, too, a new expectation of the Kingdom and of Jesus as Messiah. They could no longer go on just as fishermen, but must return to Jerusalem to preach what they had learned from Jesus, which now for the first time they felt they understood. They were transformed into eager, devoted teachers. They wanted others to understand about the Kingdom, to understand what Jesus had tried to do, to believe with them that he was still alive and about to come again to establish God's Kingdom on earth. They had within them now a spiritual life and a faith that made them courageous enough even to face death for their cause. What the ideas were which so changed them we will now try to understand.

The Great Idea. Notice first the phrase which Paul and the other preachers and writers used, that Jesus was risen *from the dead*. They did not say, or mean, that he was risen *from the grave*. To know what they meant we

* The teacher who is interested to do so may compare the passages: Lk. 1: 11; 9: 31; Acts 2: 3; 7: 2, 30, 35; 9: 17; 16: 9; 26: 16.

must know what they thought about those who had died. They believed that all who died, good and bad alike, went into an under-world region which they named Sheol, or Hades, where they had only a dull, shadowy existence. In Jesus' time they had come to think that there were two parts of Sheol, one which they called Paradise, for the good, one called Gehenna, for those who were bad. These were separated by a great gulf, across which one could see, could speak and be heard, as the parable of the rich man and Lazarus shows. But existence even in Paradise was not thought of as happy or interesting, and when the time came, they said, when Messiah should establish God's Kingdom on earth, those in Paradise would come back, and be once more alive and active in the new Kingdom.

Now their visions of Jesus after his death convinced them that Jesus had risen out of this under-world, that he was alive in heaven with God, and that now he could return to earth whenever he would. They understood better what he meant when he had told them that the Son of Man would so rise. They found passages in their Bible which seemed to say just that, and Jesus had thought so, too. He was Messiah, then, as he had believed! He could return to earth to establish Messiah's Kingdom. He was not far off, in a shadowy world, but alive, near. They might see him at any moment. Any of his followers who died before the Kingdom was established would be raised up out of that nether-world, and they would all share the joys of the new Kingdom with Jesus, its great Messiah. Is it any wonder that they were filled with zeal to make people understand that Jesus had so risen, that he was Messiah, that he would come again to establish God's Kingdom, and that only those who believed and followed him and his teachings should have part or lot in that Kingdom? That is what they meant when they said that Jesus was "risen from the dead." Perhaps today, trained as we are in the thought of immortal life, we would not use the same words to state our faith that the spirit of Jesus continued to live after the body died; but if not, it is because their belief and their preach-

ing helped to put the idea of Sheol out of people's minds, and to establish that thought of life after death which is our Christian inheritance. (Read in this connection both I Cor. 15 and I Thes. 4: 13-18.)

To the thought of Jesus as thus raised from the dead was added the glorious hope of his speedy return to earth as Messiah to establish the Kingdom. They ended all their fellowship meals and the Lord's Supper with one great shout, "Maranatha," which meant, "The Lord cometh."

It was this preaching by Peter and the rest which started the Christian church. If it had not been for their belief that Jesus thus "rose from the dead" and would soon come again to finish the work he had begun, and their eager desire to make many people ready for the new Kingdom to be established when he should appear, we might never have known of the wonderful life, the divine teachings and the heroic death of their Master and ours.

Summary. (1) The early Christians believed in the resurrection of the spirit, not of the body, of Jesus; that he was alive after his body was slain. (2) The stories that were told later about the resurrection of his body were an honest attempt to explain that belief and the "appearances" on which it was based. They were the form or dress in which the idea of the resurrection from the dead was finally clothed. (3) The Christian church started from the great impulse which this idea, added to the teachings of Jesus and the impression made by his life, gave to his followers. (4) Our Easter faith, then, rests on the conviction that the spirit of Jesus was too worthy to perish, that his influence is deathless; that the Christ spirit in the human heart is an abiding reality; and that in the same way that his spirit is alive, we shall live also.

Thus our Christian conviction of immortality is grounded in an instinctive faith of the human heart, a faith earlier than Jesus, which no critical study of the Gospel resurrection stories can injure or displace. The more spiritual life becomes, the more does it give us this conviction that it is

divine, part and parcel of the life of God, and so too valuable to perish. Jesus gave that evidence to his followers in a way so striking that it has strengthened the faith of the world in the life immortal. It is in this way that he has *brought life and immortality to light* through the gospel. Life that is part of God's life is eternal as God is eternal. "God is not the God of the dead, but of the living."

Our Easter faith renews the sense of the living Christ who abides, who reveals the pattern of the best human life, whose spirit of love in human hearts today is the power that helps to save and bless the world. The personality of Jesus has become the Christian ideal of life, compelling when clearly seen. The sense of the immediate presence of God in which he lived, which came also to his followers when they believed him still alive, is still, as in the past, the dynamic force which impels the followers of the Master to seek to establish, with power and efficiency, the Kingdom of God on earth.

TEACHING SUGGESTIONS

Opening. Begin by questioning the pupils something as follows:—

Can you remember when you first learned that the earth is round? If you had not been taught this fact, how would the earth appear to you? Now try to think of the earth as a flat plane on which one is living. Can you then realize that you would probably imagine an under-world, and wonder what the place would be like? You would probably imagine an over-world too, would you not, above the sky? It is something like this that Jesus and his followers and all the people of his time thought of our universe. It was long after this date that Copernicus, (1473-1543) convinced thinking people that the earth is round and is only one among many worlds that swing out through space. He had hard work convincing the people of his time that what he said about our earth was true, because, you see, they had always thought of it as this flat earth and three-story universe you have been trying to imagine. Now you will un-

derstand why it was easy for the disciples of Jesus to believe in the sort of resurrection of which we would not readily think. That Jesus had, in their thought, been taken from the under-world, which was only a shadowy place where the spirits of the dead remained, to the heaven above where God is, was to their minds a resurrection from the dead.

Now give to the pupils a little idea of the conception of Sheol, or Hades, that was held in Jesus' time, and lead up to the present thought of the Christian church which has grown out of this older conception:—that the human spirit persists beyond the death of the body, and that wherever it may go it cannot drift beyond God's love and care.

Lesson Development. The teacher should be prepared for the question which may come from some member of the class: "If we do not believe the resurrection stories just as they are written in our Bible, why do we celebrate Easter?" You will have tried to make clear how we, like the Apostles, may believe that the life of Jesus continued after the death of his body. That, then, is the basis of the Easter faith as it related to Jesus. But the day celebrates an older faith and a deeper confidence of the human heart. It is the festival of the life immortal.

Can you help the pupils to see that beliefs based on statements made in the Bible may change, while the truth contained in that belief remains? Jesus found in his Bible sayings which referred to a coming Messiah; but he did not believe as did most of the people in his land about that Messiah. The early Christians believed that Jesus was to return to earth at once to establish God's Kingdom; but the Christian religion was not lost when that belief had to be given up. For fourteen hundred years after Jesus lived people thought, as did the Jews and the early Christians, that the earth was flat, that heaven was just above the sky, and that the world of departed spirits was just under the flat earth. All that changed, so that even boys and girls now think of the earth as round and spinning through space; but faith in immortality did not die out of the human heart

when that change in belief occurred. Can you see, then, how we may look at the Easter stories as legends which grew up to explain faith in eternal life, and still believe in eternal life and keep Easter Day to express that belief?

What, then, are our reasons for observing Easter as a festival in a church of the liberal faith? Let us state them again in this order:—

(1) It is the church's celebration of belief in the spiritual resurrection of Jesus. Back of the temporary form which the idea of the disciples took was the eternal truth that

“What is excellent,
As God lives, is permanent.”

The disciples believed that Jesus lived again because they were so confident that his spirit was worthy to survive, that it was part of the life of God and so could not perish. In this faith we may share.

(2) Easter is also the church's celebration of belief in the life immortal as granted not to Jesus alone, but to every child of earth. The awakening of nature in the springtime becomes a symbol of this survival of life. The divine forces which clothe the world anew work also in the human spirit, so Easter becomes the festival of continued life.

(3) The Easter festival celebrates also the birthday of the Christian church. If it had not been for the belief in the resurrection of the spirit of Jesus, which put new heart into the disciples and made them want to preach the gospel they had learned from him, we might never have heard his message and there might not have been a Christian church.

Just as in our national life we celebrate February 22nd as the birthday of Washington, our first President, and the Fourth of July as the birthday of our Nation, so in our church life, with deep reverence for the things which have been won for us out of the past, we celebrate December 25th as the birthday of Jesus, and Easter Sunday as the birthday of the Christian church.

Lesson Close. If the school is preparing for the Easter

festival when this lesson is studied, it may seem to the teacher desirable to use in closing the prayer found on the leaflet which contains the Easter Service which the school will use. This will help prepare the class for its use on the Sunday when Easter is observed. The school prayer found in Service No. 2, in the new series published by the Beacon Press, is here given. It is given also on the page of prayers for class use in the Note Book.

PRAYER FOR EASTER:

O God, Shepherd of our souls, who givest us life and all things richly to enjoy, drive from our hearts the shadow of fear, set our thoughts on things that are above, and lead us in the way of peace; that, having served thee faithfully while on earth, we may, when our task is ended, share thy life and thy love in the world to come.

Note Book Work.

On p. 59 the Easter Message is given in a five-word motto and in two quotations. These should all be memorized. The motto furnishes opportunity for a bit of decorative coloring, similar to that in the Christmas section, if the pupils like to do the work.

The teaching in the class session should furnish the information needed for the work on p. 60. The Bible verse with which the page closes is found in Romans 6:4.

[The writer of this book acknowledges her indebtedness to many authors in this treatment of the stories of the resurrection: especially to Bowen's *The Resurrection in the New Testament* (G. P. Putnam's Sons), to Chapter VII of A. W. Martin's *Life of Jesus* (D. Appleton & Co.), to the books by George Holley Gilbert and Charles Foster Kent before cited (p. xxvi and elsewhere); and for the idea of teaching children to see in Easter the birthday of the Christian Church, to Rev. Theodore D. Bacon, in an article on "What to Tell the Children About Easter," *Christian Register* for April 13, 1916.]

Chapter VIII

STIRRING MEMORIES AND RADIANT HOPES

THE SCENE AND SITUATION. We are now to put ourselves for a little time, as well as we may, into the position of the followers of Jesus in the first century after his death. At first those who remembered him must often have looked back upon the days when he was still with them. Can you not fancy that they sometimes said to each other, "Oh, don't you remember?" as they recalled some of the incidents of that fellowship. The things which he had tried to teach them, the words he had spoken in Galilee and in the temple courts, came back to them with new meaning. Then the years came when no one who had seen Jesus was alive; but his followers treasured his memory, and tried to be ready for the Kingdom when it should be established. The Christian faith which was formulated in the first hundred years after Jesus lived was not a wholly new thing. It flowered out of former beliefs. The new ideas fitted into those which the converts to Christianity already held, and were modified by them. All the time great, new thoughts were coming into the world, great, new hopes were stirring human hearts.

MATERIAL. The Bible selections used in this chapter are all taken from the Fourth Gospel. This enables the pupils to learn something about the character of that Gospel, to know some of its distinctive stories, and to understand better how their own textbook for the year, Bowen's *Gospel of Jesus*, was made up. They may have a clearer idea about the material which is historical, and that which, though un-historical, has a spiritual intention.

LESSON AIMS. Here one must try to give the pupils some glimpses of Jesus through the eyes of those who had begun to idealize him. They should learn to see the true ideas embodied in crude conceptions, the permanent truths which symbol and mysticism enshrine.

LESSON 29

THE GOSPEL ACCORDING TO LOVE

Bible: The Fourth Gospel.

For especial consideration, the following passages:

The Appeal to Love. John 21:1-23.

The New Commandment. John 13:34.

The lesson title gives a keyword to describe the fourth Gospel in our New Testament, called there *The Gospel according to John*. The book is not biography or history. Its religious purpose is obvious. The view of Jesus which it presents is one which has grown out of a great love for his life and message, and it makes love the key-note of religion.

The writer of this Gospel gives the scene on the shore, with its searching questions, as one of the "appearances" of Jesus after his resurrection. This enables us to link this lesson closely with the last, and gives an indication of the quality of this gospel in which love is emphasized as an element of religion. The second passage embodies a message concerning love attributed to Jesus himself.

INFORMATION FOR THE TEACHER

The Fourth Gospel. The Bible text which makes the basis of the preceding lessons, telling the story of Jesus' life and death, has all been taken from the first three Gospels,—Matthew, Mark and Luke. These are called "Synoptic Gospels" because they give a similar view of the life and work of Jesus. For the most part, what we can really depend on as giving some history of what Jesus did and a

record of his teachings is found in these three. The Fourth, called "The Gospel according to John," is not history, though taken with the other Gospels it may furnish some historical details, especially on the record of the last week in the life of Jesus. Nor is it biography. It does not attempt to give an account of the life of the Master. It is, instead, a religious essay, a philosophical work filled with spiritual insight, and with knowledge of those divine influences which are able to transform life. The philosophy of the book is largely Greek. Its author thought of Jesus as the Greeks thought of demi-gods, as one who was more than human. The idea of incarnation in its more limited sense, as God revealed in that one life, permeates the book. It is full of symbolism, of mysticism. The author's idea of Jesus is put into words which are represented as being spoken by Jesus himself. These utterances often contain great religious truth wonderfully expressed. They show how the spirit of God creates spiritual life in the soul. They are full of that insight which recognizes that love—good-will—is the central principle in religion, just as Jesus had said that it was in his two great commandments. So these remarkable passages in the Fourth Gospel seem to interpret the very soul of Jesus and the heart of his gospel. The pupils will learn little about the doctrines in philosophy and theology which the writer held, but they will rejoice in his symbolism and respond to the religious spirit which pervades the book. That we may interpret that spirit aright, let us call this little work of only twenty-one chapters "The Gospel according to Love."

Date of the Fourth Gospel. Recent considerations concerning the date of the composition of this book strongly favor the early part of the second century, about 100 to 120 A. D., as the time when it was written. The Greek philosophy which permeates it, revealed especially in the doctrine of the Logos or "Word" in the opening chapter, exercised a powerful influence on the Christian church during the second and third centuries of its history, and the beliefs which the book sets forth are those which were com-

monly accepted by the Christians of Alexandria and Ephesus during the opening years of the second century, A. D.

Authorship. The title of the book bears John's name, but no one knows what John is meant. The writer cannot be the Apostle of that name, for his spirit is very different from that of the John whom Jesus named "Son of Thunder." In spite of a tradition that John the Apostle lived to an extreme old age, the evidence, gathered from a study of the writings of the church fathers, that he early met a martyr's death, seems to be increasing, and is now generally accepted. The late date of the Gospel precludes the authorship of John, son of Zebedee. Some devout Christian of the early part of the second century, who may perhaps have been named John, gave us this Gospel.

Some Characteristics of the Fourth Gospel. The symbolism of this book is very marked. The influence of the sacred number, seven, is seen in the fact that seven miracles or scenes from the tradition concerning Jesus are chosen for illustration. There are seven symbols which typify the character of Jesus as a revelation of God. These are the bread, the light, the door, the good shepherd, the resurrection and the life, the way, and the vine. These symbols give a picturesque character to its sayings which will appeal to pupils of this grade; while its mystical quality and its spiritual faith give it a value for the development of the religious life which is not surpassed by any other book in our Scriptures.

Its Presentation of Jesus. Here the *purpose* of the writer is especially manifest. He wishes to show Jesus as "the son of God," and his material is chosen with that end in view. There are here no birth stories, no childhood incidents, no temptation. Whatever would reveal human weakness, like the agony in Gethsemane and the despairing cry on the cross, are omitted. Healings of ordinary diseases and the casting out of demons are not recorded here. Ordinary Jewish physicians and exorcists did these things. The incidents related of Jesus are miracles, like turning water into wine, and raising Lazarus from the dead.

Everything is done to enhance the glory of Jesus and present him as a supernatural character. How different are the discussions and controversies with the Jews in Jerusalem here given—concerning their unbelief in his person as an exalted being, one who was God-descended—from the Synoptic accounts of his reproofs to the scribes and Pharisees for their greed, their hypocrisy and their slavish following of tradition. It is evident that here we have a writing of a much later period, when the controversies over the nature of Jesus had arisen, and the love that would honor his memory sought by all means to exalt him above the rest of humanity. It is to the Synoptics that we go for the real Jesus, who, despite his Messiahship, is a man who grows weary, who knows his human limitations, who fails in some of his efforts, who was close to the common people and took their part against their oppressors, who spoke rarely about himself, but said much about the Kingdom of Heaven and what one should do to be ready for it. It is obvious that for any true picture of the *life* of Jesus, we must go, as these lessons have done, to the earlier Gospels. For a meditation on the *religion* which the life and teachings of Jesus inspired, we turn to our Fourth Gospel, as to a record of deep and genuine religious experience.

The Lesson Story (John 21:1-23). This chapter is often called the Appendix to John's Gospel, and scholars have questioned whether it was written by the same author as the rest of the book. Its resemblance to the account in Luke 5: 1-11 will be noticed. The story is crammed with the marvelous and symbolical, yet suggests a background of the actual fellowship of Jesus with his closest friends.

The Sea of Tiberias (v. 1). This is a late name for the Sea of Galilee, also called Sea of Gennesaret.

Those who were together (v. 2). James and John, so often mentioned in the first three Gospels, do not appear in this one except in this appendix, and here not by name, but as "the sons of Zebedee." Simon Peter is here referred to without his brother Andrew. Thomas the twin (Didy-

mus), Nathanael, and two others not named, bring the number of those present up to the sacred seven.

The Question (v. 5). Its form implies a negative answer, so that it might well read, "You haven't anything to eat, have you?" (with falling inflection).

The disciple whom Jesus loved (v. 7). In the beginning of this Gospel there is an unnamed disciple who shares with Andrew the honor of being the very first to follow Jesus, thus preceding Peter, who is brought to Jesus by his brother Andrew. In the account of the last supper, there is a nameless disciple,—the same?—one "whom Jesus loved," reclining in his bosom, and Peter gets through him the answer to his question about the betrayer. He is the one who is at the cross when all the other disciples have fled, and to him Jesus entrusts the care of his mother. He appears again in the resurrection story as the one who outran Peter on the way to the tomb. By this literary device of always referring to him, not by name, but as the disciple whom Jesus loved, the writer exalts some one of the followers of Jesus at the expense of Peter, who had come to be considered the first of the Apostles. Was it John to whom he thus refers? It has generally been so considered, but we cannot be sure. It must have been a disciple who had received great honor in the early church, else the author could hardly have ventured to give him a more important place than he accords to Peter. The reference to him in this chapter, v. 22, "If I will that he tarry till I come," seems to imply that he lived to a great age, and it is now believed, as before stated, that John met an early death by martyrdom. The author of this appendix-chapter identifies the beloved disciple with the writer of this Fourth Gospel (v. 24); probably a mistake on his part, since it does not seem likely that any author would so conceal and magnify himself. When tradition came to say: John wrote this Gospel, then on the basis of verse 24 it also said: John was the beloved disciple. But we cannot be sure that the author so intended. By "the disciple whom Jesus loved" the author meant either

John, or some other disciple of Jesus whom he especially wished to honor.

Coat (v. 71). The fisherman's blouse, or outer garment, is intended. The statement "for he was naked" means that he had on only the under-garment. The word is generally so used in the New Testament. Compare Mark 14: 52.

The hundred cubits (v. 8). The distance is about a hundred and fifty feet. This number, and the number of fishes, "an hundred and fifty and three," are probably symbolical, though the significance is not now certainly known.

The Meal (vs. 12, 13). The simple out-door meal cooked over the open fire is a type of the Eucharist. This is indicated in such phrases as "Jesus cometh" when he was already with them; in the picture of Jesus as the Master of the feast: "He taketh the bread and giveth them"; also in the food mentioned, bread and fish. There are many indications that fish was much used in the early church at the Eucharistic meal in place of wine. In pictures in the catacombs fish is on the altar or table as one of the consecrated elements. Compare also Luke 24: 42, 43.

The Questions to Peter (vs. 15-17). Two different words for love are here used. The questions might read, "Simon, do you love me?" "Simon, son of John, are you my friend?" Compare with the comment "Feed my sheep, feed my lambs," the allegory of the good shepherd, John 10: 1-6. (See Lesson 36.) The effect on the early church of this charge to Peter would be the reestablishment of Peter to first place among the disciples and as the head of the new church,—apparently the purpose for which this appendix was written.

Tarry till I come (v. 22). This is a direct reference to the belief of the early Christians that Jesus was soon to return to earth to establish Messiah's Kingdom.

TEACHING SUGGESTIONS

[The treatment here suggested for this lesson need not be carried out in full. More questions should be introduced than

could be here indicated. Many teachers may prefer to omit entirely any attempt to suggest the philosophy which underlies this book in our Bible. It is offered here to furnish a brief statement for teachers who have pupils mature enough to need some explanation of this element of the Gospel.

Each pupil needs a copy of the Bible in class for this and the following lessons.]

Lesson Opening and Development. We learned early in this course that four books in our Bible tell something about Jesus. Let us name them. (Secure concert recitation.) The *Gospel of Jesus* we have been using was made up from three of these: which three? (Matthew, Mark and Luke.) Let us look now at the beginning of the Fourth: What title is given to it? (According to John.) What John have we heard about in the story of Jesus? (Probably both John the Baptist and John the Apostle will be mentioned.) For a long time many people believed that John the Apostle wrote this book; others have suggested that it contained some of his teachings, and his memories of Jesus set down by one of his followers. Scholars are now convinced that John the Apostle was martyred long before the time when this book was written. A study of it shows that it was probably written in the early part, perhaps the first twenty years, of the second century of our era. How would you write those dates? (A.D. 101 to 120). Now if this Gospel according to John tells something about Jesus, can you think of any reason why it was not included in Bowen's *Gospel of Jesus* which we have been using? (You are likely to get answers which suggest that its stories are part of the legendary material, like that in the Appendix to our textbook.) The real reason is that this Fourth Gospel is not biography at all, nor history. It is an essay or sermon. It does not give the same view of Jesus that we get from the other Gospels. Can you learn a big word that is sometimes used for the first three? They are called the "Synoptic Gospels," from a word meaning "to see together," because they all give much the same account of Jesus. But this book is different. It was written for a

purpose. Do you know what philosophy is? It is an attempt to explain something,—God, or life, or the soul, or how we think, or how the world came to be. Now this writer had a philosophy about the way the world came into being. His book begins with the same three words, “In the beginning,” that open another Bible book. Let us compare them. (See Gen. 1: 1; John 1: 1.) But what he gives is not an order of creation, as in the Genesis chapter. It is his belief, learned from the Greeks, that God made the world and all that is through a Spirit, here called “The Word” (the Greek name was Logos), and that Jesus was that Spirit “made flesh,” that is, become a human being, and living for a time on earth. So he was really trying to explain what he thought about *the nature of Jesus*, and how his life, his teachings and death had started a new religion. He did not think so much about a Messiah for the Jews, as about a new religious leader for all the world, one who helps us better to know what God is like.

You see, do you not, that those who loved Jesus and tried to follow him wanted to explain why he had been able to do such a wonderful work, why they believed God had raised him from the under-world to the heaven overhead, why his followers could have spiritual visions of him after his death, and why his religion brought such spiritual life into the hearts of the Christians.

The stories told about Jesus are very wonderful miracles, selected from the many legends to *show his glory*, the writer says. We want to know what they tell and what to think about them. Most of all we want to know something about the writer’s religion, here so wonderfully revealed. For he had learned from the teaching of Jesus a deep religious lesson. It was that God is love, and that true religion consists in having the spirit of love in one’s heart, as Jesus had taught. Can the class recite the two great commandments, learned earlier in the course? * If not, teach them here. (Matt. 22: 37–39.) Add to them the New Commandment of this Gospel: “A new commandment

* In *Living Together and Children of the Father*.

I give unto you, that ye love one another; even as I have loved you, that ye also love one another." (John 13: 34.) Can we see now a reason for a name we give to this Gospel as our lesson-title, "The Gospel according to Love"? We read it, not to learn about the doings of Jesus, but to find something of his spirit, and his teaching as it was presented by one of his followers more than seventy years after his death.

Now we will read from this book a story which seems to follow on from our resurrection stories: given as one of the "appearances" of Jesus to his followers.

The class reads John 21: 1-23.

Make such explanations of the story from the lesson notes as may seem desirable, after the reading is finished.

The story is told as an appearance of Jesus to his followers after he had died. Can you see in it some things that were memories of actual occurrences? Might Jesus have eaten with his fisher-followers on the shore while he was still with them? The breakfast of bread and fish cooked over an open fire may have been a fairly common incident of the early days of the ministry in Galilee. Can you think of a time when Jesus might have asked Peter if he loved him, and given him this commission? Such times as the sending out the disciples to teach (Lesson 12) or following his rejection by his family and townsmen (Lesson 9) give suitable settings. But the writer has a purpose in telling this story in this way as an appearance of Jesus after his death. Peter had denied his Master at the trial; he wants to show that he was reinstated and given by Jesus a commission as leader in the early church. Bring out, too, from the pupils a word about the love feast in the desert, (Lesson 17) and the Eucharist (Lesson 24) in review, and note the resemblance of phrases in this account to the observance of the Lord's Supper.

Comparison of this story with another miracle-story of a great catch of fishes (Luke 5: 1-11) will be interesting if time permits. The resemblances between the two are very great.

Another legendary story about Peter which did not get into Scripture will interest the class. It tells that Peter was in Rome when the Christians were persecuted and martyred for their faith. He fled from the city to save his life. As he was going along the road he met Jesus going toward the city, and knowing that he saw a vision asked with trembling voice, "Master, whither goest thou?" (*Quo vadis?*) Jesus answered, "I go to Rome to be crucified afresh." At this Peter turned back to the city and the vision vanished. Soon, says the story, he was arrested and killed for his faith, crucified as Jesus was; but he requested to be placed on the cross head downward, as not worthy to receive exactly the mode of death that had been inflicted on his Master. It is only a story, but it has given the name to a church just outside Rome, Quo Vadis, and the title to a novel by Sienkiewicz.

You may be able to use the following illustrative incident: On one occasion when Mrs. Laura Ormiston Chant had given a public lecture in London and was leaving the hall, she passed two women who were talking together. "Mrs. Chant gave us a fine lecture," said one. "Yes," answered the other, doubtfully, knowing Mrs. Chant to be a Unitarian. Then raising her voice, as she saw the lecturer near, "Yes, but she does not love my Jesus." Mrs. Chant stepped nearer and said, gently, "Perhaps not, but she wants to tell you that she loves her own Jesus." Different people may have different ideas about the founder of Christianity derived from their study of his life, but all alike may love him.

Lesson Close. The appealing part of this lesson story lies in the thrice-repeated question of Jesus: Lovest thou me? Do you think Peter did love Jesus? Did the writer of this story love him? Yet he had never seen Jesus, and he had theories about him as the "Word" or "Son of God" which the humble fisherman of Galilee would not have understood or believed. How would you rather think of Jesus: as Peter did who had known him, or as this philoso-

pher did who was trying to explain his nature? Did the philosopher's love for Jesus depend on his belief about him? No, for many others who did not believe as he did have loved him and lived the religion he taught. Shall we keep in our hearts a word from our Bible as expressing our own feeling toward Jesus? "Whom, not having seen, ye love."

Lesson Assignment.

Ask each pupil to write out for next Sunday one incident about Jesus which he thinks the Apostles would have especially remembered after Jesus had left them. The different incidents chosen will help the class to review briefly some scenes given in the earlier lessons.

Note Book Work.

The answers to the questions are to be written, p. 61, and the Bible passage inserted from memory after it has been learned.

PICTURES WHICH MAY BE USED.

| | |
|-------------------------------------|-----------------------------|
| Raphael: The Charge to Peter. | Stereopticon, A. U. A. 300. |
| Perugino: Christ's Charge to Peter. | Perry, 258. |

LESSON 30

TWO FOURTH GOSPEL STORIES

The Marriage Feast at Cana. Jno. 2: 1-11.

At the Pool of Bethesda. Jno. 5: 1-18.

An opportunity is here given to become familiar with two symbolic narratives of John's Gospel. They afford a fine contrast to the accounts of healing with which the ministry of Jesus began in Galilee. The difference between the picture of Jesus here given and that in the other gospels will be apparent to pupils when they are asked to notice it. They will understand the effort to enhance the glory of Jesus from love for him and his religion.

INFORMATION FOR THE TEACHER

Few comments on the two stories chosen will be needed. They should be read in the light of the general view of the Fourth Gospel given in the last lesson.

The Marriage at Cana. This is the first of the seven "signs" which the author uses to manifest the glory of Jesus. They are not simply "wonders," but are symbolic deeds. The important thing is not what is said to have happened, but the idea behind it. The writer seems to be presenting an allegory that is acted out rather than spoken in words. The superiority of the new religion over the old, of Jesus over John, is always implied. John was an ascetic. Jesus goes to a wedding feast. The wine of the old religion was of poor quality and the supply failed: "they have no wine." From the water of the old Jewish law and ceremonial Jesus creates the new wine which brings comfort and joy.

The pupils will not need the allegorical interpretation. Let them read the account merely as a story told to enhance

the glory of Jesus by one of those who loved him and found his religion a power in their lives. A few explanations of the text follow.

The third day. The time-sequence in the mind of the writer is indicated in some detail. His first incident (1: 19-28) occurs in Bethany; then follows a series of three, each of which begins with the phrase, "On the morrow" (vs. 29, 35, 43). This incident seems to be suggested as occurring on the third day after Jesus was "minded to go into Galilee" (v. 43). From the beginning it is the seventh, or Sabbath, and so symbolic. This seeming care about the order of events must not mislead us into thinking the author either knew himself or had before him any detailed account of the movements of Jesus. In all legendary and symbolic incidents, the farther removed they are from the time they seek to represent, the more detailed and definite they become.

Six water-pots of stone (v. 6). The amount of water supposed to be turned into wine is very definitely stated. The firkin contained about nine gallons; so the quantity of wine as stated would be about four and one half barrels.

After the Jews' manner of purifying. Note these significant words as indicating the symbolic character of the story. Jesus shows the superiority of his *wine* (Gospel) over the *water* of Judaism as a means of purifying. (See *Water Symbolism*, p. 277.) The number and size of the vessels are given to manifest the fulness of the grace conferred by Jesus. To the same cause may be attributed the statement in v. 7, "they filled them up to the brim." The reason for making this large amount of wine after the guests had already drunk up the whole supply originally provided is given in v. 11 as the "manifestation of his glory."

Woman, what have I to do with thee (v. 4). The mother of Jesus is never called by name in this Gospel. In this formal address, there is nothing indicating the natural tender human relation. The author's idea of the remoteness of the incarnated *Logos* from his human relatives is intensified by this formality of speech.

When men have drunk freely (v. 10). A more accurate translation would be "When they are drunk" or "have become intoxicated."

This beginning of his signs (v. 11). Compare this story with the simple healing of the demoniac in the synagogue at Capernaum (Mk. 1: 23-26) with which the oldest record opens the public work of Jesus. There the *pity-motif* is dominant; here it is entirely lacking. The author states plainly his purpose in telling this story: "This beginning of his signs did Jesus . . . and manifested his glory." Note the *lack of result* from this seeming manifestation of power. No one but the disciples seems to have paid any attention to the "manifestation of glory." They are the only ones who are said to have "believed," and they must already have believed in him or they would not have been his followers.

The Second Story. (John 5: 1-18.) The life-giving power which the religion of Jesus bestowed, to which the author of this Gospel steadily testifies, is here brought into the physical realm in the account of healing the man who had been infirm for thirty-eight years. The story introduces one of the discourses on religion which make this Gospel so remarkable.

A feast of the Jews (v. 1). The pupils' study of the Old Testament record of the Hebrew people in the year preceding this one will no doubt have given them the list of their feasts: Passover, Pentecost, Tabernacles, New Year, Dedication and Purim. Some of the ancient manuscripts here read "the feast," which would mean the Passover. Some scholars favor Purim or at any rate some summer or autumn festival.

The representation in this Gospel that Jesus was much in Jerusalem and Judea, especially early in his ministry, and the mention of three separate Passovers at which he was present, shows one reason why this Gospel cannot be "harmonized" with the other three, which indicate one feast only at which Jesus was in Jerusalem,—the Passover at which he was crucified.

The sheep-gate (v. 2). As the italics indicate, the word "gate" is not in the original; the passage might be translated simply "the sheep pool." No one is sure what place is meant; and the name is given in three ways, Bethesda, Bethsaida and Bethzatha, in different manuscripts.

The moving of the water. In the Revised Version the part of v. 3 containing this phrase, and all of v. 4 are put into the margin. The description seems to fit an intermittent spring; the troubling of the water by an angel of the Lord is the explanation given for the phenomenon, quite in keeping with the way in which natural events were then accounted for.

The method of dealing with miracles in the New Testament narrative has been given earlier in these lessons. (See Lesson 4, p. 34.)

The Jews (vs. 16 and 18). The Synoptics would have said either "scribes" or "Pharisees," or both. The attitude of his opponents who "sought the more to kill him" is characteristic of the very end of Jesus' ministry, not its beginning as here represented.

Called God his own Father. Jesus did that, indeed, and our Father as well, as the opening words of his Prayer, "Our Father," show. The conclusion drawn from it does not follow, "making himself equal with God." "Making himself of the same sort as God" would be the right conclusion, and would state our common faith that human souls are of the same nature as God.

TEACHING SUGGESTIONS

Begin the lesson by asking for the incidents assigned last week. This, and the reading in class of the two stories in this lesson may take at least half of the lesson period. The suggestion here given for opening the lesson is meant to follow the reading; but some teachers may think best to introduce the reading of the stories with the opening illustration.

Lesson Opening and Development. When you look

through a prism what do you see? Color! All the rainbow-tints, seeming to surround the objects at which you look. A tree is no longer just green. Trunk, stems, leaves, seem to be surrounded by these bands of color. Lovely, isn't it? Do you see the tree as plainly? When people first looked through these three-sided pieces of glass, I wonder if they thought they were learning something new about the tree,—seeing something in it they could not see with the eye alone? In time they found they were not seeing anything new in the tree at all, but were learning something about the light which shone on the tree: that every ray of white light is made up of these colors. Lovely though they are, they obscure the sight. Only the clear white light in which all the colors are perfectly blended enables us to see clearly. The great lenses which astronomers use in telescopes tend to break up the white light into its colors, and that tendency has to be overcome if they are to see the moon, or Venus, or Mars, plainly.

Does not the Fourth Gospel give something of the same effect in looking at Jesus? How lovely, and vague, and remote, and rainbow-tinted he seems, surrounded by the “glory” which the author saw as he looked at him. Let us not make the mistake of thinking that he is telling us anything new about Jesus, or giving us a clearer sight of him than the other Gospels give. This color and charm,—let us enjoy it to the full! This exaltation of Jesus as more than human, as able to perform such stupendous miracles, tells us something about the writer of the book rather than about Jesus,—his quality of mind, his fine spirit, his philosophy of God and all created things. We are learning something from these rainbow tints in the Fourth Gospel,—but not something new about Jesus, so far as the facts of his life are concerned. We may learn something about his spirit, and much about the effect that his religion had on human hearts when Jesus was no longer here on the earth.

Look for the *real* glory in the nature of Jesus, not an artificial one. Would you really think any more of him—after all the wonderful things we have learned about him

in these lessons—if you believed that he actually turned some water into wine in order that a few wedding guests might have a little more? Magicians have been reported as doing similar things; do we especially honor them? But that the real Jesus, whom we have been trying to see, could such a long time afterward so inspire love in one of his followers that he wanted to honor him, wanted to live his religion and teach it to others, and thought he was doing so in telling this story about him,—that is something worth learning, for it shows us an influence that has shaped the destiny of nations and directed the course of human progress.

The healing incident gives opportunity to ask about the healings on the Sabbath day given in Lesson 6. The incidents may be briefly told if remembered, and attention called to the difference in the two accounts. What objections were then offered by the ruler of the synagogue?

The effect of the religion of Jesus on those who try to follow him may be illustrated for the class by some modern instance. If your locality offers some notable example of a Christ-like life you may make use of it. Or some prominent religious leader—W. E. Channing, Edward Everett Hale, Florence Nightingale, or Phillips Brooks—may be selected.

Lesson Close. Whoever has real religion in his heart and life does something for others by *just being what he is*. He may reveal his spirit of religion in something he writes, as did the author of the Fourth Gospel; or in something he says from the pulpit, like Bishop Brooks or Dr. Channing; or in the many gracious words and deeds of every day life, like some man or woman you know.

Lesson Assignment.

If home work seems desirable, it may relate to some phase of the life or work of the modern instance chosen for the lesson illustration; or the Note Book work may be assigned as a home task. A leaflet on Dr. Channing will be found in *Our Leaders* (No. 1). *The Beacon*, Vol. IV, No. 14, contains much material on Dr. Hale, with attractive

pictures; Vol. I, No. 1, has an article on Florence Nightingale, with portrait. These are adapted to the interest and capacity of pupils of this grade.

Note Book Work.

Insert on p. 62 the home work assigned last Sunday.

What the pupils write under each of the three headings, p. 63, will show you how well you have used the opening illustration in your teaching.

PICTURES WHICH MAY BE USED.

(Both of these stories have often been pictured by artists.)

| | |
|--|------------------------|
| Hole: The Marriage Feast at Cana. | 217. |
| Hole: Healing the Man at the Pool of Bethesda. | 248. |
| Veronese: Marriage at Cana. | Wilde, 50; Perry, 382. |
| Tintoretto: Marriage at Cana. | Brown, 2074. |
| Bida: Healing at Pool of Bethesda. | Wilde, 60. |
| Van Dyck: Talking with the Lame Man, Bethesda. | Wilde, 62. |
| Schönherr: Christ at Bethesda. | Wilde, 546. |

LESSON 31

THE WATER OF LIFE: A WAYSIDE TALK

At the Well in Samaria. John 4: 1 -42.
Living Water. John 7: 37-44.

The basis of this story that Jesus talked about religion with a woman whom he met by the way in Samaria, may well have been one of the disciples' memories of an occurrence that was at first startling, then illuminating. It is certainly characteristic of his gentle and friendly treatment of women, at a time when they were generally ignored. Especially is it in accord with other incidents in which outcasts were given consideration and kindness by this friend of the helpless and needy. The dialogue, wholly in the style of the author of the book, is rightly considered one of the most remarkable conversations on record.

The figure of the thirsty soul supplied with living water, oriental in origin, has now entered into our speech and thought. However much the author may have put his own cast of thought into these words, the figure may well have come from Jesus and have been treasured in the memory of his followers.

INFORMATION FOR THE TEACHER

The scene in which this story is placed brings up many points of interest in the history of the Hebrew people. These points will be noticed in the order in which they occur in the narrative.

When the Lord knew (v. 1). The double use of the word Lord in the Bible is confusing, and the same divergence is carried into our common speech. At one time it means God, the Almighty, Jehovah; at another it is a term of honor applied to a man of authority or position: "My

lord the King," "My lord Elijah." Rebecca says to the stranger at the well, "Drink, my lord"; and in the parable of faithful and unfaithful servants, "My lord delayeth his coming," and elsewhere, meaning a master or superior. The word was familiarly used by the disciples as term of address to Jesus, and meant simply "Master" or "Teacher." The use of the word for Jesus does not imply any identification of him with God, even at the time when his followers had come to think of him as more than human. So a modern man might say "The Lord is merciful and gracious," meaning God, and then talk of Lord Salisbury, without a thought of the similarity of the word. The usage in the Bible is parallel. The word translated "Lord" is the Greek "Kurios," which is just Master, Mister, Mr., Herr, Monsieur. When Rev. Samuel J. Barrows travelled in Greece he was commonly addressed as "Kurios Barrows."

Must needs pass through Samaria. The journey through Samaria in going from Jerusalem to Galilee was noticed in a former lesson (No. 21). The parenthetical sentence which closes verse 9 states the attitude of strict Jews toward these despised neighbors.

Sychar (v. 5). This town is now thought to be the modern Askar, a village about half a mile from Jacob's well.

Jacob's well (v. 6). A very ancient landmark in Palestine, which unbroken tradition has located on the southern edge of the plain at the foot of Mt. Gerizim. The Greek word means "spring."

The sixth hour. Probably noon is the time intended here, as in the account of the crucifixion.

Give me to drink. Jesus asks a favor of the woman, a simple courtesy to a weary traveller. So different is this from the usual attitude of scorn and contempt toward Samaritans on the part of Jews, that the woman questions him about it. Jesus' answer is not a reply to her question; it is a little talk on religion, put, as the Orientals love to do, into a puzzle to be guessed, a hidden meaning in common words. The woman takes the answer quite literally; even after a more direct and positive statement about the "living

water," (vs. 13 and 14) she still thinks of water from the well, as her words in v. 15 show.

The water symbolism of all the stories in the first part of the Fourth Gospel is noticeable. At Cana Jesus shows the superiority of his *wine* (Gospel) over the *water* of Judaism as a means of *purifying*. At Bethesda the inferiority of the water of Judaism for *healing* is shown. In the scene at the well, the contrast between Judaism and Christianity as a means of *quenching thirst* is brought out. The climax of this symbolism of water for the gospel of Jesus comes in the second passage selected for this lesson, John 7: 37.

Go call thy husband (v. 16). This part of the dialogue is introduced by the author to suggest that Jesus had supernatural knowledge. In a skillful re-writing of this story, Forbush (in *Life of Jesus*, published by Charles Scribner's Sons) eliminates this quality; makes the positive statement of Jesus into a hesitating question, "The man with whom you are living—is not—your husband?" and omits all reference to the five husbands. It makes the scene more natural, but does not carry out the intent of the narrative.

Thou art a prophet (v. 19). Better "soothsayer" or "diviner." But the word leads at once to the old controversy between Jews and Samaritans about the place to worship. "This mountain" (v. 20) is Gerizim. The Samaritans had once built on top of it a temple for the worship of Jehovah, which had been destroyed before the time of Jesus.

The verses which follow, indicating universal worship of God who is Spirit, are among the most remarkable passages of our Scripture.

I that speak unto thee am he. This assertion of Jesus that he is the Christ (Greek form of the word Messiah), placed at so early a period in his ministry, is a direct contradiction of the representation made in the Synoptics. There, Jesus tells his disciples, after months of association with them, *as a great secret*, his conviction of his mission as

Messiah; and the betrayal of that secret by Judas was the event which brought about the death of Jesus. This is a picture that is obtained by looking backward. The author is more anxious to teach that Jesus was the Christ than to give an accurate account of his life.

The disciples marvelled (v. 27). It was contrary to Jewish custom for a Rabbi to converse with a woman in a public place. So for the disciples to find Jesus talking on serious themes with a woman was startling.

The Savior of the world. That Messiah should redeem not only the Jewish people but the whole world is an idea that is much later than the time here pictured; so is the phrase itself. Part of the value of this Fourth Gospel is in its universal outlook. True worship is possible not alone in Mt. Gerizim or in Jerusalem, but wherever human hearts worship God, who is spirit, in spirit and in truth. The religion which has love as its central principle fits human need everywhere, and its Founder is not merely a Jewish Messiah but the world's Christ.

TEACHING SUGGESTIONS

Lesson Opening and Development. Where does our water supply come from? (Use local conditions in your city, town, or village.) How many of you have ever seen a spring bubbling up from the ground? Or a deep well with a stone curb? Was the water cold and fresh? What is the difference between "living water" and "stagnant water"? Why did the people in Palestine value their wells so greatly? In the old days they sang songs to them. A well song is recorded in our Bible,—just four lines. (Num. 21:17, 18.) Can you see the people gathering together at a great well and marching about with their water-jugs as they chanted the words?

Secure from the class the name of the well in this lesson, and locate it on the map,—near Shechem and Sychar in Samaria.

The great religious sayings in this lesson are the important part of it, and the pupils should become familiar with

them. They will enjoy the scene as a memory of something Jesus once did, when he was kind to a woman of the land where differences in religion and in race had cultivated age-long feuds. These were at their height when Jesus lived. Yet he showed himself always a friend to this people; told one of his most effective parables with a Samaritan as the hero, and here is kind to one of the outcast women of that nation. So the story not only gives us some wonderful religious utterances, it shows Jesus in one of his acts of friendliness.

Use the idea of living water as typifying true religion. The thirst which the soul may know had been spoken of long before, and made the theme of one of the great Psalms in Jesus' Bible and ours:

My soul thirsteth for God, for the living God.
(Ps. 42:2.)

In this story Jesus is saying that true religion is like a bubbling spring in the heart, supplying its need and quenching its thirst, springing up into life eternal.

An illustration may be found in one of Jack London's stories. A group of men, chased by pirates, took refuge on a rocky island in the South Seas. The pirates knew there was no spring on the island, so they surrounded it, expecting the men would soon be forced to surrender because of thirst. There was in the group a friendly native, who knew that a spring of fresh water bubbled up into the ocean through a fissure in the rock. Every night when it was dark a man swam out a few feet from the island to the ledge of rock, and stooping down filled a bottle with the fresh water and carried it back to his comrades. After a time the pirates knew that in some way the men had found water, and they gave up the siege.

If the water of life springs up in one's heart, quenching the soul's thirst, do you think others will know about it? There can be no doubt that true religion in the heart is always evident. It has an effect on the life which can be seen. But true religion, even that which Jesus revealed,

does not come from merely calling one's self a Christian, or going to church, or believing some special things about Jesus. A woman who had charge of a large group of girls said that she watched them very carefully, and that those who claimed to be Christians often could not be distinguished from the rest by any greater gentleness, or kindness, or serenity of heart, or better conduct; but *some could*. Some who did not claim to be followers of Jesus showed a religious spirit that made their lives fine and true. Which of these were truly Christians?

The great verses in this chapter, 14 and 24, may be read in concert as a help toward memorizing them. Read also the second passage about living water. Here the writer has Jesus stand as representing his religion, offering to give the water of life to those athirst.

Lesson Close. A great prayer makes this request: "Show us the spring that flows from the eternal silence of God and gives new light to the eyes of all who drink of it." Can we make this prayer our own?

Lesson Assignment.

Different topics may be assigned to different pupils. Here are three for the purpose.

1. Read the story of the blessing and cursing from Mt. Ebal and Mt. Gerizim, Deut. 27:9-26, and write in your own words what the people did.

2. Write the story of a drink from the well of Bethlehem, II Sam. 23:13-17 or I Chron. 11:15-19.

3. Write the story of the four wells, Gen. 26:12-33.

Note Book Work.

One page of the Note Book (64) gives a test on the text of the Fourth Gospel story just read. A second page (65) is provided for the stories to be written as home work to be inserted next Sunday, and for the "Well Song," which may be copied in from the Bible reference.

PICTURES WHICH MAY BE USED.

| | |
|--|------------|
| Doré: Jesus and the Woman of Samaria. | Wilde, 54. |
| Hofmann: Jesus and the Woman of Samaria. | Wilde, 55. |
| Baliverti: Jesus and the Woman of Samaria. | Wilde, 56. |

LESSON 32

A TEACHER COME FROM GOD

The Visit of Nicodemus, a Teacher of Israel.
John 3:1-21.

Here is another of the Fourth Gospel stories which shows what some of his followers thought about Jesus nearly a century after he lived. The picture has become a part of Christian inheritance. The contrast between the prosaic mind of Nicodemus and the spiritual insight of Jesus is sharply drawn. The discourse, while filled with the theological conceptions of the writer, is picturesque and suggestive. The scene is ideal,—a little drama showing two types of religious teachers, and setting forth the spiritual quality demanded of one who is to inherit eternal life.

INFORMATION FOR THE TEACHER

Nicodemus (v. 1). He is mentioned only in the Fourth Gospel, and is here shown as a Pharisee, a ruler or rabbi in Israel. The picture here given of the skill of Jesus in teaching a teacher makes a fine contrast to the last lesson where he is represented as teaching a humble woman.

Came . . . by night. The implication is that he was unwilling to consult Jesus openly by day. Hole has made a very effective picture of this scene as taking place on a housetop, the roofs and domes of Jerusalem showing on all sides, and the stars gleaming in the sky.

A teacher come from God (v. 2). The meaning is a teacher commissioned by God. The reason given for this conviction on the part of Nicodemus and the rabbis associated with him is that signs or marvels which Jesus had done had certified his commission. Jesus asserts, on the con-

trary, that it is a spiritual condition, a new birth, which fits one to teach spiritual truth, not the ability to show signs and wonders. It is that same spiritual renewal which fits him to enter the Kingdom of God.

Of water and the Spirit (v. 5). Water may here be used as a symbol, or, more probably, as referring to baptism which in the early church was the condition on which the gift of the Spirit, and so membership in the Kingdom, was bestowed.

The wind bloweth (v. 8). The aptness of the figure of the wind blowing where it will, for the gift of the Spirit, has long been recognized.

Art thou the teacher of Israel and understandest not? This is a cutting rebuke. It puts into this dramatic dialogue the idea expressed in one of the sayings of Jesus given us by the Synoptics, that if the blind lead the blind both fall into the ditch.

The Son of man (v. 13). The words "who is in heaven" which follow this phrase are a late addition and should be omitted. The writer is here putting into the mouth of Jesus his conception of him as the Logos descended from heaven, and so able to teach spiritual things.

Whosoever believeth. Contrast the insistence on believing on Jesus or on the name of Jesus, in this Gospel, with the answer of Jesus to the rich young ruler who came to him asking what he should do to inherit eternal life. (Luke 18:18-24.)

God so loved the world. Here is a part of that vision of love as at the very heart of God, and so the essential thing in religion, which makes this Fourth Gospel such a remarkable book. The author's vision of God as so loving the world that he would send into it one who should reveal what God is like, compasses a great truth. Its chief defect is the limitation of that love. The heart of God has been revealed not once, but many times, in great souls that live in close touch with God, and make more plain the divine will to human hearts.

Light is come . . . and men loved the darkness (v. 19). The author was picturing the rejection of Jesus and his

teaching; but what a great truth he touched here, and how wonderfully is it expressed! Judgment comes indeed on the soul that loves the darkness rather than the light, that chooses the low in preference to the high. In this is the root of sin, and this great soul put that truth into words the world will not forget.

TEACHING SUGGESTIONS

Bring up at the opening of the hour the home work assigned at the last lesson.

In reading this lesson in class, plan the order so that you take verse 4 yourself. There are terms right for the pupil to hear and know which may cause them embarrassment if asked to read aloud. Tact in the management of a class helps to spiritual ends. Your consideration will be more appreciated than you will know.

Lesson Opening and Development. Begin by calling attention to the fact that pictures of Jesus usually have a halo around the head. Can the pupils tell why the artists did this? They may say that it was to show that Jesus was different from other men. That is partly true, but it was not the only reason, for the saints in the pictures were given halos too. What were they trying to show? Yes,—*spirit*; that quality which in the words of Jesus in this story is said to be like wind or breath, that one can not see and does not know how it comes. Artists have to picture things that can be seen; but they want to suggest the unseen elements of a nature, its true spiritual quality. So they had a sign for this wonderful thing,—and the sign was *light*. A ring of light around the head, as we see in so many pictures; light gleaming from the figure of the baby Jesus, as in Correggio's "Holy Night,"—these were the indications of one who, as this story says, had been "born of the Spirit."

How much does this story tell you about Nicodemus? How many sentences does he speak? Do you know how the interview ends? Very little is said about him, but we feel at once that here is a Rabbi of a very different sort from

Jesus. Is it any wonder that the world has been glad to see in Jesus with his great spiritual gifts a "teacher sent from God"?

Let us call the author of this Gospel John, remembering that we do not know what John is meant. Now let us think whether this story about two teachers, Jesus and Nicodemus, gives us some genuine sayings of Jesus, or does it tell what John wished that Jesus had said? We have seen that an incident may be true to the spirit of Jesus even if it never occurred just as told. Can we see now that some great words in religion may be true to the spirit of Jesus even if we cannot think that he said them just as recorded? In this case, for example, is it likely that any one heard this conversation? Do you suppose Jesus ever told any one just what had happened if it did happen? Perhaps it is John's language; is it any less valuable for that? There was in Greece a great teacher, named Socrates. Most of what we know about his teachings we get from his disciple Plato, who wrote his dialogues with his students. Plato was a great philosopher. What Socrates said may have been put into much better form by Plato than it had when it was spoken by his master. Some of the great utterances may belong to Plato, but the spirit of them came to him because of what Socrates had taught. There was in Palestine a great teacher, Jesus, who spoke to people in the street and market place, as Socrates did in Greece, but did not write books. One of his followers, John, a philosopher with a gift for writing, gave us this book about his Master. Can you see how the spirit of all these great religious sayings may have come from Jesus, when the form they took and the philosophy they reveal may have been John's? Truth is revealed in many ways, and more than one great soul may be needed to put it into the form in which it lives and helps the world.

Have the class look up the story of Moses lifting up the serpent in the wilderness (Num. 21:4-9), to which reference is made in this lesson. John knew his Bible, didn't he? He knew how to find parallels between what was there

recorded of Moses and what had happened to Jesus. Recall again to the class the verse, "And I, if I be lifted up, will draw all men unto me." (John 12:32.) John meant by "lifted up"—what? The crucifixion, no doubt. Can we think of another way in which Jesus has been "lifted up" to the world? It is by recognizing the wonder of his life and teachings, by seeing in them an ideal for humanity, that Jesus is best "lifted up." When his life becomes for all the world the true ideal, the pattern they strive to follow, it will draw—yes, *pull*—all men unto him.

Lesson Close. Will the "prayer of the followers of Jesus" seem to you to end fittingly the lesson on following the ideal which you have tried to give?

Lesson Assignment.

As this lesson closes the part of the course chosen from the Fourth Gospel, will some of the pupils like to read some other parts of it at home? If the parents could be interested in advance in this work so that all the family might read together some of the famous chapters—say 14 to 17—or the closing part of the book if preferred, it will be well. How much of an idea can the pupils give the parents about the real value of this Gospel? A little coöperation in this way between home and school will give you one effective test of your teaching: whether you have imparted to these young minds a comparative sense of values, and given them the right attitude to the book; and whether you have interested them in it so that they want to read more.

Note Book Work.

The spaces to be filled on p. 66 will show you how well the pupils remember the story you have just read together in class. For the last topic the words inserted may be either "born anew" (R. V.) or "born from above" (R. V. margin), and the meaning is that the *spirit* of one who would teach should be renewed.

PICTURES WHICH MAY BE USED.

Hole: The Visit of Nicodemus. 247.

Artist unknown: The Visit of Nicodemus.

From an Old German Bible, Wilde, 53.

Chapter IX

THE HEART OF THE GOSPEL

THE CONTENTS OF THIS CHAPTER. In closing our study of the life of Jesus, we are to consider a few of his teachings. Some of these give his vision of the last things. Some are so vital a part of religious truth that we know them to be the very heart of our Christian faith. Some are given in story form, as was Jesus' happy custom. In the end, we ask ourselves the important question, What does it mean to be truly a follower of Jesus of Nazareth?

THE MATERIAL. A number of sections from Bowen's *Gospel of Jesus*, omitted while the incidents in the life of Jesus were being considered, are here taken up.

LESSON AIMS. This chapter is the culmination of the story of Jesus, and seeks to help the pupils to gather up the impression of his life as a whole, to gain concisely a few essential points of his teaching, and to feel the meaning of it all in their own lives. Yet the religious lesson should be taught largely by indirection. It should be made appealing because it is made attractive, and compelling because abstract ideas are translated into terms of life.

NOTE BOOK WORK. Each lesson in this chapter contains either a poem or passage of Scripture to be read in class. These interpret and enforce the message of Jesus, and may well become part of the pupil's mental and spiritual equipment.

LESSON 33

JESUS' MESSAGE ABOUT LOVE AND FORGIVENESS

Bowen, **The Gospel of Jesus**, Sections 89, 90, 101, 102.
130.

- 89. Retaliation. Mt. 5:38-41.
- 90. Love Your Enemies. Mt. 5:42-48.
- 101. How Often Shall I Forgive? Mt. 18:15, 21-22; 6:14-15; 5:23-24.
- 102. The Forgiven Man Who Would Not Forgive. Mt. 18:23-35.
- 130. The Great Commandments. Mt. 22:34-40.

Love and forgiveness are here taught as essential to the spirit of one who would live aright. Jesus does not say, "If you wish to be my followers you must do these things." He is stating what he believes to be God's requirement for every human soul. The climax comes in the closing section where the two great commandments are stated.

INFORMATION FOR THE TEACHER

Ye have heard that it was said. (89) Jesus is quoting the ancient Hebrew law, made in barbarous days as a rough and ready rule for the judges to whom the people came with their complaints of injury. Evidently some people were still using the rule long outgrown in the courts as a law of life for themselves, a rule of retaliation. The "Notes" tell where these laws may be found.

But I say unto you. Jesus puts behind his instruction, not the authority of something said long before and generally accepted as true, but the authority of immediate spiritual insight. He asked that his hearers, too, look into their own hearts for the same assurance which he felt: "Why,

even of yourselves, judge ye not what is right?" (Lk. 12:57.)

Resist not. This is a rule which one who has learned to love even his enemies sees to be, not non-resistance to evil, but the most effective resistance. Do not retaliate when a wrong is done to you, returning injury for injury. Can you not see that if you do to another the very wrong he has just done to you, the result is two wrong things done? Reconcile your differences by the spirit which is willing to be generous as well as just. Do not wait to be compelled to do so by the law and the court, by outside authority instead of the compelling spirit of love in your own heart. Jesus carries the figure of the law-court all through this passage. It is most interesting when read in the light of the conditions of his own time, where the poor and humble found it difficult to get justice even in a court of law. Notice how the early Christian teachers preached this same message: "Render to no man evil for evil." (Rom. 12:17.)

Love your enemies. (90) Jesus was not the first to teach this great principle of life. His own Bible had taught the same thing in very concrete form. Here is one of the passages:

If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee.

(Prov. 25:21, 22.)

Paul quoted this in his letter to the Romans and added to it words which pointed out, as Jesus had done, what is the effective form of resistance to evil:

Be not overcome of evil, but overcome evil with good.
(Rom. 12:21.)

Notice the change in the last sentence of this section from the familiar form. The words "complete in love" are a more correct translation than the familiar form, "Ye shall be perfect."

The Law of Forgiveness. (101) One who repents of his wrong-doing is always to be forgiven by the one whom he has injured. That is the plain meaning of the "seventy times seven." Here is again a charge to be like the Father, to be complete in love. The use of the term "brother," though having here a wider application, reminds us that an injury received from a member of one's own family is often harder to forgive than one from an entire stranger. Yet to be reconciled to any who "have aught against thee" is here shown as the essential condition for the soul that seeks to worship in spirit and in truth.

The Parable. (102) As usual, Jesus makes his teaching concrete by putting it into story form. It is meant only as a picture. There is no need to give any consideration to the value of the sums named; the mention of "ten thousand" in one case and "a hundred" in another makes the contrast clear. It is the *spirit* of one who seeks a favor and receives it, and then refuses a far smaller favor to another who is in debt to him, to which we should give heed. The parable is set into oriental conditions. Doubtless the oppression of one who was in debt, the prison, the tormentors, were all too familiar to Jesus and his hearers, in those times when tribute to Rome was exacted.

The Two Commandments. (Sec. 130) "Love to God and love to man" are the two things enjoined by Jesus as essential to the religious life. His answer to the question seems to us simple and beautiful, but it was no easy matter to answer at the time, when there was much dispute over just this question. Jesus replied so skilfully that his enemies dared not ask him further questions, and so truly that these two great commandments he named are widely recognized as containing the essential elements for the religious life.

TEACHING SUGGESTIONS

Opening. (For a class of boys.) How many of your class are members of a Boy Scout troop? You will of course know without asking them. Draw out from the class the requirements of the Scout law, the obligations of the Scout

oath. Is there anything in either one which is not enjoined on any one who would be truly a Christian? These boys have been brought up in a Christian nation. They have heard the teachings of Jesus in Sunday school and home from childhood; yet they needed for their best effort a new oath, a new law, a new way of saying the same things Christianity has taught for centuries. Can they see from this how, although the religion of the Jews had long taught kindness in a very definite way, it gave a new impulse to life when Jesus taught his followers to love their enemies and do good to those who persecuted them? If you have a Jewish lad in class, can he tell what emphasis is put on love as a right principle of life in the religion of his fathers? If you are teaching a Japanese, does he know that in his native land the law of kindness is taught as necessary for right life for every one, and that it is given especial emphasis in the training of their soldiers? Great souls in every nation have seen the same thing: that the spirit of good-will in the heart is the spirit of religion, and only when we have it can we treat every one as we should. We may learn that truth in many ways: from the words of Jesus, or through some other religion, or through the Scout law; the important thing is that we put it into practice.

In classes of girls, the rules and teachings of the Camp-fire Girls, or the King's Daughters, or the Junior Alliance, may be used in the same way to show needed reinforcement of teachings which have been forgotten or ignored.

Lesson Development. Ask one pupil to tell what the quotation means, "An eye for an eye and a tooth for a tooth." Bring out the meaning of retaliation by a concrete case based on this quotation. Then put the saying of Jesus into another form: "Do not retaliate when evil is done to you." This may save some quibble over the idea of non-resistance. Remember that Jesus' rule is a way of securing the only effective resistance to evil; for evil is overcome, not by more evil, but by good; not by hatred, but by love. If any of the class seem to think Jesus' rule

of life too soft or easy or weak, lacking in courage or manliness, let them read his words in Sec. 133, where he is denouncing wrong and condemning the wrong-doer. Did that take courage? It was, in fact, a most dangerous proceeding. It led to his death, but gave the world a new religion with love as its heart,—the love that condemns the wrong and forgives the wrong-doer.

The story of the forgiven debtor who would not forgive will be more impressive to pupils of thirteen if the money is read in terms with which they are familiar. We speak, not of talents, but of dollars. For a man to be excused from paying a debt of ten thousand dollars, and then to persecute a poor laborer who owed him a hundred dollars,—that does reveal a mean spirit! It is well to make a point of the financial aspect of the story: so many sins in every age relate to dealings in money matters. Call attention at the same time to the version of the Lord's Prayer which says "Forgive us our debts." Then widen the meaning to other obligations. The well-known quotation from Portia's speech in Shakespeare's *Merchant of Venice* may not be well known to your pupils:

"We do pray for mercy,
And that same prayer should teach us all to render
The deeds of mercy."

Jesus not only taught people to forgive their enemies, he practiced what he preached. Can the pupils recall the prayer from the cross?

Now take up the question asked of Jesus. Who were the people who thought of a question to ask Jesus because he had been answering so well? (The Pharisees.) Who put the question to Jesus? A scribe,—one whose duty it was to make copies of the ancient law in that day when all books were made by hand. Have your pupils seen a roll of parchment? If there is a Jewish Synagogue in your neighborhood, they could see one in use at any service: a long strip, rolled on rods from each end toward the middle. The scribes knew the law, and interpreted to the people its

many requirements. The Jews often debated sharply which of them all was of first importance. When Jesus answered the question, he might please some of his hearers, but might offend more, since each had made up his own mind. Notice that the scribe asked for one commandment and that Jesus gave two. Both make love the main thing in religion: Love to God, and love to one's neighbor. How beautifully some of the followers of Jesus expressed this same thought we shall see from the references to other Bible passages, and to a familiar one given in a new form in our Note Book. Look up Prov. 25:21, 22; and note the use made of the quotation in Paul's letter to the Romans (12:20). See also I John 2:10; 4:7-8.

Lesson Close. Read in concert the passage from I Cor. 13 as it is given in the *Note Book*. It is given below in this lesson.

Lesson Assignment.

Have the pupils memorize the *Note Book* passage, either in its familiar Bible form or as here given, as the parents choose. If most of them know it already, they may choose to learn this form of it, or to memorize one of the other Bible references.

Note Book Work.

The one word asked for as the heart of the teaching of Jesus, p. 67, is of course *love*. To interpret it let the pupil use a word of his own choice, "good-will," "kindness" or "mercy." The two commandments should be written from memory, and the next two answers given in the pupil's own words. On the next page (68) are grouped four great passages about love, two of which the pupil should insert. The second is in Section 90 of Bowen's *Gospel*.

Sidelights and Illustrations.

I. Compare with this teaching of Jesus the verse from the Buddhist Scriptures: Hatred does not cease by hatred at any time: hatred ceases by love.

II. A story making a practical application of this teaching to everyday life may be found in *The Beacon*, Vol. III, No. 32, "Alberta's Second Mile," by Nellie M. Leonard.

Added Teaching Material.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness; always slow to expose, always eager to believe the best, always hopeful, always patient. (Translation of I Cor. 13:4-7, by Dr. James Moffatt, Mansfield College, Oxford, England.)

LESSON 34

JESUS' MESSAGE ABOUT BEING READY

Bowen, *The Gospel of Jesus*, Sections 134-137.

- 134. The Coming of the Kingdom. Mk. 13: 1-4, 30-32, 33; Lk. 17: 20-21, 24, 26-30; 21: 34-36; 12: 39-40.
- 135. Story of the Returning Master. Mk. 13: 34-37; Mt. 24: 45-51.
- 136. A Story About Talents. Mt. 25: 14-29; 13: 12.
- 137. Story of the Marriage Feast. Lk. 12: 35-37a; Mt. 25: 13, 1-12.

A little picture of Jesus leaving the beautiful temple area while his disciples point to the marble building is given in the opening sentences of this lesson. Much of his teaching in these last words relates to the sudden arrival of Messiah to establish the Kingdom. The church has long seen in them a meaning which applies to a spiritual Kingdom in human hearts, and a warning to be prepared for the unexpected things, the emergencies and catastrophes of life.

INFORMATION FOR THE TEACHER

Chapter IX of Bowen's *Gospel* contains certain teachings of Jesus recorded in various places in the Gospels, grouped together under the title "The Last Words." All the sections in the chapter are included in this lesson and the next.

Jesus went forth from the temple. This was on Thursday afternoon, and was his final departure from the temple. The great group of buildings, with courts and porches, was visible from many points around. The large columns which supported the roofs of the porches, a double row on three

sides and four rows on the south, were each a single stone. Herod, when he built the outside enclosing wall, used huge blocks of stone whose dimensions, as stated by the Jewish historian Josephus,* are almost beyond belief. The white marble walls of the enclosures, and the central "House of the Lord," made the height on which it was placed look, from the roadways approaching the city, like a "mountain of snow." No wonder one of the disciples (we are not told which one) exclaimed, "What stones! What buildings!" Jesus answered that not one of these great stones should be left on another. In fact the destruction of the temple, 70 A. D., was practically complete; what was left of it is insignificant compared with the extensive remains of many other ancient temples. (See Milman, *History of the Jews*, II, p. 16.)

We need not suppose that Jesus had any supernatural knowledge about the future of the temple, to enable him to make a prediction which was so almost literally fulfilled. His knowledge related to the eternal principles of justice. Unless righteousness ruled, unless justice prevailed, unless kindness and brotherhood were made a law of the religious life, these mighty stones, yea, the nation itself and its religion, would go down. The temple was overthrown, the nation destroyed, the people scattered. That the religion of the Hebrew people survives, despite these catastrophes, is due to the fact that the remnant of the people heeded the words of their great prophets, of whom Jesus was one, who said that justice and righteousness are fundamental in religion.

He sat on the Mount of Olives, over against the temple. From the road which led across the Kidron valley and up the slope beyond, there was a wonderful view of the temple. A description of that great structure as seen from this road is given in Tacitus, *Hist.* v. 8. From the mount of Olives it would still be clearly visible. This fact explains

* *Antiquities*, Book XV, Chap. 11:3. *Wars of the Jews*, V, 5:1, 2.

the meaning of the words "over against the temple."

What shall be the sign? When we remember what Jesus had said earlier about seeking a sign, (*Gospel*, Sec. 57) we will understand why the words recorded in Luke, in which Jesus says that the Kingdom will not come with a warning so that its approach may be observed, is put here as his reply. The long passage in Mark 13:5-30 which does deal with signs and portents, wars, earthquakes and famine, trials before councils and governors and kings, persecutions and death, contains much that grew out of the experience of the disciples during the first century after Jesus lived. Verse 20 is distinctly a look backward, not forward; and many things in the other verses indicate that we probably have here an apocalyptic document, originating from the followers of Jesus rather than from Jesus himself. So it has been omitted from Bowen's *Gospel*. The points here indicated in the reply are, the suddenness of the coming, that it should occur in that generation, that the time was unknown, and that they were to watch and be ready. The events did not happen in the way in which Jesus or his followers expected; but all that he taught about being ready, about the quality of life which would fit its possessor to be a member of God's Kingdom, was true then and is true still.

Watch, therefore! (135) The illustrations Jesus used to show how easily those who were working and watching for a new order could grow lax about it are striking. The porter, the steward who grew careless, the men who received the talents, and they who waited for the bridegroom, were figures common at the time, and the incidents were drawn from the life and conditions which the people knew. All are used to emphasize the suddenness of Messiah's coming, and to warn his followers to be always ready.

At even, midnight, cock-crowing, morning. These are popular terms to describe the four Roman night watches, and would roughly indicate 9, 12, 3 and 6 o'clock.

Unto one he gave five talents. In ancient times gold, silver and copper were used by weight as a medium of

exchange long before they were coined into money, and even afterward. In all mining regions, articles are often paid for by a certain amount by weight of gold dust or gold nuggets, and by silver metal. Our New Testament story makes us familiar with three of these weights, the shekel, the "pound" or mina, (plural minæ) and the talent. Of these the shekel was the familiar weight. The mina was equal to fifty shekels, and the talent to three thousand shekels. The version of this parable given in Luke uses the word pounds (minæ), while Matthew, which Bowen's *Gospel* here follows, names the much larger sums, talents. At a rough estimate the value of the shekel is about 60 cents. See article "Money" in Hastings' *Dictionary of the Bible*.

Went and traded with them. The result indicates the business ability and fidelity of the servant who received five talents. He invested the money, or traded with it, and gained a profit equal to the original sum. Notice his reward: "I will set thee over many things," which meant further responsibility, further advantage to himself, and the joy which fidelity and skill bring.

Thou wicked and slothful servant. The excuse which the servant who had received one talent made does not sound genuine. His conception of his Master as a "hard man" would have been more likely to make him afraid not to carry out the trust reposed in him. It looks as if he had said to himself, "I'll see that you do not make any profit on this part of your money, whatever happens to me." Therefore, to the eyes of the Master who trusted him he not only lacked diligence and courage, he was wrong in intent.

Unto every one that hath shall be given. What the story really points out is, that if one uses what he has more will be given him to use. The latter part of this saying, "... hath not . . . even that which he hath" is a paradox; its meaning is evident, its form makes it more striking.

The Foolish Virgins. Of all the stories about being ready, the one which tells of the marriage feast is most

vivid. Our knowledge of wedding customs in Bible times is somewhat uncertain, but it is known that they included a wedding procession, a marriage supper, usually at the home of the bridegroom, and the wedding festivities which followed, lasting sometimes for seven days. This story pictures the first of these customs. How condensed, yet how graphic, it is. The lamps are torches, made with tow fastened to long sticks and dipped in oil. Not enough oil was supplied by the foolish virgins, and so at the critical moment, when the torches should have burned most brightly, they were going out and there was no reserve of oil into which to dip them again and re-light. How concisely the points of the story are made: "the bridegroom came, they that were ready went in, the door was shut." The story leaves us outside with the foolish virgins. But it is not the wedding feast of which we are thinking, it is the Kingdom, and how sad it would be not to be ready for it when it comes.

For modern Syrian wedding customs, see *A Far Journey*, by Abraham M. Rihbany, pp. 47-55. See also Hastings' *Dictionary of the Bible*, article Marriage.

TEACHING SUGGESTIONS

Opening. The scene with which the story opens is one of those touches of reality which, slight as it was, remained in the memory of the followers of Jesus, because it was a new and startling thought, and also from the fact that the tragic close of the week made impressive even its slightest events. Imagine a group of the disciples comparing their memories of that week. One after another brings some treasured incident to mind. Then one says, "Yes, and that last day when we had left the temple where he had spoken so wonderfully, I pointed out those great stones in the wall of the Royal Porch. He said not one of those stones would be left on another. It doesn't look yet as if anything could happen to them. But with wars, and earthquakes,—who knows? And then when Messiah comes,—perhaps then it will happen, for a sign. You asked him,

Andrew, when the end would come, and he said he did not know; no one knew—but God. We must watch and be ready!” Then, sadly: “How little we knew then, what would happen to him so soon!”

The class will help you with a picture of this sort. Let them tell what such a group might have talked about; lead on to the events that did happen soon, as a brief review. Be sure that the last impression is a look forward, not back. They were working for the Kingdom, Jesus would come soon as Messiah, there would be a change in conditions then; they must watch and be ready, and teach others to be ready too.

Lesson Development. This lesson is well adapted to the method of teaching by question and comment as the reading proceeds, since the later sections are story illustrations of the theme. Keep clear the historical perspective and the symbolic meaning of these stories. Jesus and his followers expected a new order of government on earth within their generation, when conditions would be changed,—the poor be relieved, the oppressed go free, and all who were faithful to God’s commands should be rewarded. In the belief in which they had all been trained, it was through Messiah that all these things should come to pass. Jesus, as we have seen, believed that his Scriptures taught that Messiah (Christ) must first pass through the gates of death and then return. After his death his followers believed this, too, and waited and watched for him.

If you have trained your pupils to think about what they read from their Gospel, they ought to say, “But the Kingdom didn’t come in that generation.” No, not in the way Jesus expected. Nor has it come since in the way the church looked for it, when Christ should appear and make an end to all things. Whittier tells this in these lines from “Our Master.”

“He cometh not a king to reign,
The world’s long hope is dim;
The weary centuries watch in vain
The clouds of heaven for him.”

Now try to make clear the difference between the transient and the permanent in this teaching of Jesus. Are we to watch and be ready? For what? Some pupil will be pretty sure to say, "For death," and to think of the Kingdom as the heavenly place where the soul may go when this life ends. But Jesus was talking about life, and a Kingdom on this earth for which he taught his followers to pray. The event was joyous,—that was what the coming of the bridegroom meant; and the foolish five were shut out from a good time, a happy event, by forgetting to watch and be ready. The careless porter, the negligent servant, the unfaithful steward, all lost a reward they expected and wanted to receive. Can the pupils apply these illustrations to their own lives, to the effect on themselves, of being prepared for an event, of having a supply of strength and patience and love for the crises of life? Then, if they can be ready for these successive events of life as they come, they may be sure God will find them ready for the event which closes life, and for all that is to come after.

Use the Scout training in being ready for emergencies and for new conditions, as one illustration of this lesson in modern life. Note especially the qualities of mind and heart that are made essential,—honesty, integrity, doing kindnesses, the ideals of manly honor which are held up to the Scouts. Ask for some situation in Scout training and testing where being ready is essential. Can some case be given in athletics, in college work, in a teacher's task, in newspaper work? Then carry the illustration given into the spiritual realm. What are the qualities of life needed by one who would enter into God's Kingdom, who would belong to it, work for it, love it? Now can the pupils see that while some of the things Jesus said were conditioned by his own time and surroundings, the principles he gave are true for all time?

Let us hope that world conditions will not long be such as to suggest military preparedness to the minds of pupils of thirteen in connection with this lesson on being ready. If it comes up, let them express themselves, and remember that

they will reflect mainly what they hear at home. They are not old enough in mind or experience to have any real judgment on national questions, but they are old enough to have great ideals of a good time coming when nations shall not learn war any more. Lend your influence, as you teach, to an ideal of the Kingdom of God as a Kingdom of goodwill, among nations as well as individuals, to an ideal of peace.

Pupils are often interested in concrete details which to their elders may seem trivial. Will some one like to figure up how much ten talents, five, and one, would mean in dollars? (See p. 299.)

How often Jesus used weddings and feasts to illustrate his teaching! He knew human life and its deep interests. Every peasant who heard him would see the scene he pictured and feel the regret of those who came too late to take their part in the joyous celebration.

Lesson Close. The deeply impressive and lyrical verses by Tennyson, based on the parable which ends this lesson, may be read from the Note Book as a fitting close to the story-sermon of Jesus.

Lesson Assignment.

If any is made, it should be one that requires but little work, for the season favors out-door activities. One pupil may look up the poem in Tennyson where the song, "Late, late, so late" is found. Another may find the hymn quoted in these teaching notes—the verse from Whittier begins it—and read it in class. Is any one of the pupils able to read Emerson's "Days" and tell in his own words what it says? The Note Book work for this lesson may be assigned for home work, if preferred.

Note Book Work.

Have the pupils write the story of the Marriage Feast in the fewest words possible. They may compare the length of their story with that in the *Gospel*. Is it easy to make it so short as that, unless the same words are used?

The song from "Idylls of the King" is inserted that it may be read in class.

PICTURES WHICH MAY BE USED.

Von Piloty: Parable of the Virgins.

Wilde, 128.

Bida: The Foolish Virgins.

Wilde, 532.

Sidelights.

The teacher will be helped in teaching this lesson by reading the sermon by Dr. Robert Collyer, entitled "The Parable of the Reserves."

Added Teaching Material.

The poem suggested for the lesson close, from "Guinevere," Tennyson's "Idylls of the King," is here given:

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

No light had we: for that we do repent;
And learning this, the bridegroom will relent.
Too late, too late! ye cannot enter now.

No light: so late! and dark and chill the night!
O let us in, that we may find the light!
Too late, too late! ye cannot enter now.

Have we not heard the bridegroom is so sweet?
O let us in, tho' late, to kiss his feet!
No, no, too late! ye cannot enter now.

LESSON 35

JESUS' MESSAGE ABOUT SERVICE

Bowen, **The Gospel of Jesus**, Sections 138-139.

138. The Narrow Gate. Mt. 7:13-14, 21-23.

139. Inasmuch! Mt. 25:31-45.

It is fitting that our presentation of the story of Jesus should end with some of his most impressive sayings, and that for this closing lesson about him we should take one of the most remarkable of his picture-parables. It is set in oriental conditions of life and thought, but the idea presented is so great and worthy that we may well consider it the crown of his teaching.

INFORMATION FOR THE TEACHER

The Two Gates. (138) The opening sentence of this section suggests a picture. One sees a traveller approaching a walled city. The wide gate is the entrance that is quickly seen, one into which many people are going. It would be easy to take that one, to follow the crowd. But a narrow gate, harder to find, is the right approach, the best entrance. The place where each leads, "to destruction," "to life," suggests instantly the fact that the picture is a parable of life. Those who would be worthy to be members of the Kingdom must not merely seek, they must strive, to enter. Bowen's *Gospel* has omitted the figure of the way as confusing to the picture. But the combination makes an impressive sentence for the teacher's use: "wide is the gate and broad is the way," "strait (i.e. narrow) is the gate and hemmed in the way." The reasons why one needs to strive seem obvious as we read.

Not every one. This verse is a crucial test of membership in God's Kingdom. Not what one believes about Jesus, not even whether one accepts his leadership and calls him-

self a Christian, determines his fitness. Jesus himself gave the test,—he that doeth the will of God.

Unto me. To his immediate followers Jesus spoke frankly of his conviction that he was the Messiah. So here he represents the attitude he will take to those who have failed to listen to his teaching and become his followers, when the day of the Kingdom shall arrive. In the next paragraph (139), probably spoken to a larger group of hearers, he does not in any way identify the "Son of Man" with himself.

In that day. These words are used several times by Jesus to indicate the time when the Kingdom should be established and the test applied to show who were worthy to be members of it. The day meant, therefore, a day of testing or judging, and in time came to be referred to as Judgment Day. When centuries rolled by and Jesus did not return, the thought of his followers transferred the time to the end of the world, and "that day" was spoken of as the Last Judgment.

Did we not eat and drink in thy presence? The picture Jesus gives is of a time in the near future. The group who are claiming to be his followers are his own countrymen, who knew him in his life-time, who saw him in the streets and used his name in doing "mighty works." This is added evidence that Jesus expected to return as Messiah within the time of that generation.

The Judgment Day. (139) The scene in which the parable is set is filled with imagery which was part of the belief of the time. It is not strange, as Bowen's "Notes" tell us, that Jesus believed in angels and devils, in eternal fires, in a dramatic day of testing when a King should sit on a throne and judge the nations. It is surprising that so many people still believe in the parable as a literal picture of something yet to happen. It is even more surprising that many who no longer think of a literal day of judgment, with Christ on a throne selecting the righteous for his Kingdom, with a heaven of bliss or an eternal fire as the destiny of mortals, should also forget

or ignore the spiritual realities for which these things stand. The picture Jesus gave has furnished the symbolism; the judgment day of the soul is an eternal fact.

The Son of Man. (139) Here the phrase which is sometimes used merely as the equivalent of "man" unquestionably means Messiah. In the vivid picture he comes "in his glory" with angels and sits on a throne. The term King is used later for the leading figure in the parable.

Sheep . . . goats. Notice that this figure is used in one sentence only. At first it is *simile*, the people are separated as the shepherd divides the sheep from the goats; then it is *metaphor*, the words sheep and goats standing for the group of people on the right and left respectively.

Inasmuch . . . unto me. It is fitting that the message closing this course should remind us again how closely Jesus identified himself with the common people, how sincerely he sought their welfare, how truly he lived his own gospel of service. The Kingdom of God is indeed prepared from the foundation of the world for those who truly serve, either by personal ministry or by large measures for their welfare, the least of God's children.

TEACHING SUGGESTIONS

Openings. (1) Have any of you ever seen a walled city? Why did cities have walls about them in olden times and not now? The roads led directly to gates. When Jesus spoke of the narrow gate and the wide, of the broad way and the one hemmed in, the people saw the things he described as well as you would see a trolley and an automobile if we should speak of them. Tell in your own words what Jesus meant when he said the gate leading into life was narrow and only a few went in.

(2) The teacher may use a print or photograph of the "Last Judgment" by Michael Angelo, a painting which covers the wall at the east end of the Sistine Chapel in Rome. Have the class compare the details of the picture with the parable. Just what point in the story do you think it represents? What parts of the picture might have been

painted from something the painter had seen? (Men, clouds, wings, etc.) What parts are imaginary? (Demons, angels, the fiery pit, the Paradise above with the gates of pearl.) Do you see that even for imaginary things one must use the things he sees and knows? The demons are in human shape with some parts of an animal added, such as horns and tail and tusks; angels are radiant human beings with wings. No one ever saw such figures, they have no existence save in imagination. But they stand for something. The scene here given never happened and never will happen; but there are things happening all the time in the souls of men and women, boys and girls, which we may think about when we see this picture, or read the words of Jesus in the parable. Let us think what some of them are.

Lesson Development. The pupils in your class, like the people who listened to Jesus, will be easily caught by the picturesque setting of this story. In trying to make them see that the test of fitness for the Kingdom is service, do not push aside the picturesque elements. Instead, help them to see that angels and demons, a pit of fire and a city with gates of pearl, a Judge who rewards and condemns and a Day of Judgment, are all symbols, and that *the symbols mean something in our lives*.

There are big words and big ideas suggested by this lesson: sin, judgment, reward, punishment, destiny. Help the pupils to think them out in their own way. Probably they will give definite instances; they will name certain sins and evils in the world, they will perhaps have crude notions about arbitrary rewards and punishments as bestowed by God. They will be severe, they may seem almost vindictive, in their condemnations. You need not try to make them over all at once in this respect: the years will do that if you give them a little start now in the right direction. What are the great real things? Not angels and devils, which they never see because they do not exist, but good things and less good ones, right ways of doing and

wrong ways, good people, others not so good. Doing wrong is not merely breaking rules, or doing something that some one has forbidden: it is choosing the worse way when you see a better one. That judgment days come all through one's life need not lessen one's conviction that our life as a whole will be tested, and that our destiny is dependent on our deeds.

What did Jesus set up as the test of fitness for the Kingdom of God? Not allegiance to him, not what one believes, but the service that springs from a heart of love. The best loyalty to any leader is that which loves the things he loves and tries to secure them. "You fed the hungry, gave drink to the thirsty,"—does that mean that one should feed every tramp that comes to the door? Let the class discuss this, for it is one of the questions of our life in communities. Teach clearly the *larger* forms of service. Whoever works to secure a standard loaf of bread in the bakeries is helping to feed many of God's children. Whoever works for a pure supply of milk in cities helps to feed a multitude of babies. We hear often the term "*social service*." Ask for illustrations and instances of it. Call up the saying of Jesus from a former lesson (19) "He that would be great among you, let him serve."

Can this class do some form of service that they think would show them to be members of the Kingdom of God? What shall it be?

Lesson Close. If the Longfellow poem from the Note Book has been read in class, you may wish to use as a concert recitation its two closing lines, or the Bible verse they paraphrase. If the last thought of the teaching period is service, the "Inasmuch as ye have done it unto one of these least" may best impress the thought that should abide.

Lesson Assignment.

Will the pupils write for you, in a brief paragraph, one thing about this year's lessons which they have especially liked?

Note Book Work.

The two famous passages from Jesus' teaching are to be written on p. 71, after they have been memorized. The closing lines of the selection from "Christus" are printed in the Note Book, to be read together by the class.

PICTURES WHICH MAY BE USED.

Angelo: Last Judgment.

Perry, 300; Brown, 1099.

Sidelights and Illustrations.

1. In an allegory named the *Tablet*, ascribed by tradition to Cebes, a disciple of Socrates, there is a figure strikingly similar to that used by Jesus in the opening sentences of this lesson. (Mt. 13-14.)

Seest thou not a certain small door, and a pathway before the door, in no way crowded, but few, very few, go in thereat? This is the way that leadeth to true discipline.

2. An incident relating to the early Christian church is told by Matthew Arnold in one of his sonnets. There grew up in the church a Phrygian sect, which claimed that any one who sinned after he had been baptized could never again be forgiven. Tertullian, who spoke on their side in the discussion, said, "He saves the sheep, but not the goats." The great heart of the early church, still throbbing with that love for sinners which Jesus had revealed to them as the love of God, was wiser. On the walls of the catacombs, where, underground, amid the rocky tombs of their dead the Christians met, a rude sketch of the Good Shepherd was made on the wall; and on his shoulder was placed, not a lamb, but a kid.

Added Teaching Material.

From CHRISTUS

The Ages come and go,
The Centuries pass as Years;
The world itself is old;
The portals of Time unfold

On hinges of iron, that grate
And groan with the rust and the weight,
Like the hinges of a gate
That hath fallen to decay;
But the evil doth not cease;
There is war instead of peace,
Instead of Love there is hate;
And still I must wander and wait,
Still I must watch and pray,
Not forgetting in whose sight,
A thousand years in their flight
Are as a single day.

What, then! doth Charity fail?
Is Faith of no avail?
Is Hope blown out like a light
By a gust of wind in the night?
The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words, and from whom they came,
Not he that repeateth the name,
But he that doeth the will.

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of Schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!

(H. W. Longfellow.)

LESSON 36

THE RELIGION OF JESUS

This lesson is meant to be a summary rather than a review. The teacher will wish to gather up the results of the year's study, and leave an impression of beauty and worth which shall form an ideal of life to be followed. For religion is a way of life. Great truths inspire the soul, and the truth made flesh is its most compelling form. Here, in one who commands the allegiance of a goodly part of the world, we see religion embodied in a human spirit and lived out in a human life. The heart and will of the pupil ought to be touched by it, so that the current of life consciously turns in the right direction. If the pupils see Jesus truly, and hear his message aright, they will begin to enter into fulness of life.

TEACHING POINTS

What we mean by the Gospel of Jesus. We mean his teaching together with his personality. The name has been applied to accounts of the career of Jesus since the time of Justin Martyr (165 A.D.). The word Gospel means literally "good news." What Jesus was and what he taught started new ideas and new ways of life in the world. Out of that beginning grew the whole movement known as the Christian church. In it there are many separate churches, of various names: Greek Catholic, Roman Catholic, and all the sorts of Protestant churches. In all of them there are people who love Jesus, who are trying to make religion a vital part of their lives. These churches differ in many ways. They do not think alike about Jesus, about the way to worship God, nor do they always agree on what is the essential thing in Christianity. But *they all*

grew out of the impulse which the life and teaching of Jesus gave to the world.

We will consider separately the two elements—Jesus' teaching and his personality—which together make up our idea of the Gospel.

1. *The Message of Jesus.* As our lessons have shown, his teaching centred round the idea of love as the essential quality from which the true religious life springs. He showed his followers:

(a) That God is love. This he made clear by parables, and by sayings which told of God's readiness to give good gifts to all his children. He used the dear home relations as symbols of the divine love, teaching his followers to call God "Our Father." It is love that saves and redeems when any child of earth has gone wrong, and there is joy in heaven, he said, over one sinner who repents.

(b) That religion consists in loving God and one's fellow man; and that the test which shows whether or not we are fit to belong to the Kingdom of God is the test of service, of doing God's will. The two great commandments as given by Jesus are another statement of that wonderful saying in the book of the prophet Micah:

What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

One who has this spirit of love (good-will) will forgive as he wishes to be forgiven; he will not retaliate when injured; he will be just and generous; he will seek to be one with God by being complete in love.

(c) That the Kingdom of God is to be realized on earth, and those who are truly the followers of Jesus will work for it and be themselves ready for its coming.

2. *The Personality of Jesus.* Jesus lived his gospel, and showed the world how completely the divine life may be revealed in a human life. What he was has therefore had a vast influence on his followers. In no one point is there so great divergence, among the churches which accept his teaching, as on this concerning the nature of Jesus and the meaning of his death.

The essential thing to remember about this divergence is, that *opinion or belief about Jesus is not what makes one a Christian, or a member of the Kingdom of God.* The teaching of Jesus and the spirit which he manifested (we have come to call it the Christ spirit) together constitute the religion of Jesus; and they are truly his followers who have in their hearts the spirit of love, which is the spirit of God, as he had it, and let that love influence all their actions and their thoughts.

It follows, then, that in every Christian church of whatever name or form of belief, there are people who live the religious life and follow the teachings of Jesus; for they accept the religion of Jesus, not in their beliefs about his nature, but in doing the will of God as he revealed it to the world.

TEACHING SUGGESTIONS

A ray of white light is made up of separate colors which a prism will resolve. (See illustration in Lesson 30.) Then the strands of color may again be brought together into a beam of white light in which no separate color is seen. The Gospel is like that beam of light. We may analyze its parts, see separate ideas that make up the religion of Jesus and consider his personality as a part of that influence on the world which his life and teaching made. Usually we think of all these together, the white light which represents our faith and our ideals.

Ask the class for the names of the various Protestant denominations. How many can they give? Be sure that they include their own. Good people may be found in all of them. Are they all then equally valuable? What things make the differences between them? (History, ideas for which they stand, associations, great representatives.) Do you feel friendly toward them all? Do you then agree with them all? Should you like one better than the rest? Why? Now teach the searching passage from the Fourth Gospel, which says that although there be many folds, there is one flock and one shepherd. (John 10:16.)

Ask for the parables or passages in which Jesus teaches that God is love; the two great commandments; the greatness of service. Do not let a review of this sort drag, and omit it if other parts of the lesson arouse more interest. Can you teach quite definitely how we may fulfil the two commandments to love God and our fellow-man? How is it that we may love God? By loving all that is fine and true and good in the world; by loving the qualities in human life which are excellent. It is just such love and admiration which helps us to be what we feel we ought to become. We grow more Christ-like as we love and desire more and more the things that are truly excellent.

How can we learn to love all sorts of human beings, people of every color, of every nation, of every sort and kind? By trying to be always kind and just to them, and appreciative of the best in them. "The worst I know I would do good to," Whittier makes a monk say in one of his poems. When we try to have that spirit toward each one whom we meet, or hear about, or think about, we are realizing the life of God in our lives as Jesus did in his. Bring out these ideas from the class instead of telling them. There are different meanings to the word love; what is here meant is the spirit of good-will which seeks to be just and kind and merciful. That love we may give to every human being, even the most degraded and wicked.

You may wish to teach this statement from the preamble of the General Conference of Unitarian and other Christian Churches:

These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

Here are two tests of discipleship to Jesus which the class may be glad to remember:

Herein is my father glorified, that ye bear much fruit; and so shall ye be my disciples. (John 15: 8.)

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13: 35.)

In some classes these lines of Matthew Arnold will make an effective presentation of the influence of the personality of Jesus:

Was Christ a man like us? *Ah! let us try*
If we, then, too, can be such men as he!

The spirit that was in Jesus is still vital in the world; and his influence reaches to our hearts and to this very time in which we live. The hymn by Rev. F. L. Hosmer tells us that

"The voice of old by Jordan's flood
Yet floats upon the air;
We hear it in beatitude,
In parable and prayer.

"And still the beauty of that life
Shines star-like on our way,
And breathes its calm amid the strife
And burden of today."

A young girl once came to Dr. Lyman Abbott, asking to join his church. "Do you want to be like Christ?" he asked her. "I don't know," she answered slowly, with perfect honesty; "I want to be like mother." Is there some one you know who shows you the Christ spirit so clearly that you want it for your own? Every such life reveals in its measure, as Jesus did in his, the life of God in the soul, and helps on the progress of mankind.

The Lesson Close. The treatment of the lesson suggested above, and the quotations there used which are also in the Note Book, offer impressive elements, and ought to make this close of the year's work vital to the religious life of every member of the class. Will not the prayer written by the class be the suitable close of the lesson at this final session?

Note Book Work.

The hardest work asked of the pupils in the course is the

statement of opinion called for on p. 72. Yet the study should have given them a genuine idea of the principles underlying the Christian life. The passages from John, and the two lines from the poem will be a help to them in formulating their own thought of discipleship.

The hymn on the last page may be read or recited together by the class.

**This book is under no circumstances to be
taken from the Building**

[illegible]

